

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., April 27, 1922.

New Series, Volume XXIV, No. 15.

## *The Last Appeal*

1. The appeal to 55,000 Mississippi Baptists who promised to pay from last May to next May \$841,000 is made for the greatest sacrifice of their lives.
2. The appeal is made to the 125,000 Mississippi Baptists who made no pledge, asking them to join the host of the Lord that His army may be recruited for overcoming the enemy.
3. The appeal is made to the pastors who are leaders for the flocks that they may prove themselves heroes in this crisis by going before their sheep and leading them out to do their utmost.
4. There is an appeal coming from seven great and worthy causes; Aged Ministers' Relief Board, Baptist Orphanages, Baptist Hospitals, Baptist Schools, Foreign Missions, Home Missions, and State Missions—all of them in great need.
5. An appeal comes from God, saying: "It is better not to vow than to vow and not pay." He is allowing us all He can afford until we learn how better to use it.
6. Satan makes his appeal for the subscriber to defer, to repudiate, to spend for self first, promising prosperity to those who seek food and raiment first and the Kingdom last or never.
7. Baptist history with its long and noble heritage makes its appeal for us to "Carry On".
8. The following figures make their appeal:—

\$277,326.95 received from May 1st, 1921 to April 22, 1922, and \$563,673.05 still due from now until May 1st.

We somehow feel that our people will yet in these last days show the greatest heroism and loyalty of their lives. We are praying for you and depending on you. In advance we express to you our sincere gratitude. May the Lord lead us all to do our whole duty.

All money forwarded by churches Monday, May 1st, will be counted on this year's work. Please urge treasurers to mail it in as fast as it comes to them.

**R. B. GUNTER,**  
*Cor. Sec'y.*



## ECHOES FROM THE ROUNDUP CAMPAIGN.

Bro. W. S. Allen, pastor of the Immanuel Church, Hattiesburg, tells of a girl in his church who is making a sacrifice that should challenge the best in any of us. He says: "She is one of the poorest girls in the Woman's College. She made a pledge of \$25.00, but by doing without lots of little things she might enjoy, she has already paid in \$70.25."

A lady in Meridian sends check to pay the balance on the five year pledge of her mother who died recently. She says her mother left a little money which she called her "church money," and from that fund she is paying the balance of her mother's pledge to the Campaign.

I read in the Baptist Record of one man who asks fifty thousand to join him in giving five dollars above their original pledge. I will be able to hand in tomorrow, through my church the First Baptist of Meridian, a check for \$10.00 above my original pledge which is already paid. I thank God for my even moderate salary, the tithe of which enables me to do this little bit."

Verna Sparks, 2104 14th St., Meridian, Miss. Laymen from Blue Mountain, Ripley and Chazy are visiting the churches of the county on behalf of the 75 Million Campaign and the Tithing Campaign. They report to me good results. They are doing it cheerfully and are meeting hearty response. You can count on us for our best." This is quoted from a letter from Bro. Harvey Gray, Ripley, who is county organizer for Tippah county.

Mr. J. C. Rimes, active layman of Tylertown, sends us copies of two letters that his church is sending to the membership, one by a special 75 Million Campaign Committee, and the other by the pastor. They are both well written, full of information, and will get results. In commenting on their plans, Bro. Rimes says, "Those who do not respond by the 24th will be seen personally by the committee."

One old brother writes to us in a shaky hand to advise that he has paid his pledge to date, although he is "old and feeble and can't walk." He says, "I don't want to die in debt to my God."

One pastor who has a hard work far out in the country writes after this manner about his people: "I have to wear old clothes and wife has to stay at home in order for us to pay our pledge, but we cannot afford to be dishonest with our Lord. I believe He will bless all who are honest with Him."

The First Baptist Church, Hazlehurst, of which Dr. F. M. Pierson is pastor, is sending out laymen teams to the churches of the county every Sunday in the interest of the Campaign roundup. They are doing good work and they thoroughly enjoy it. Every well organized church in the state should be doing a similar work. It is a blessing to the men and a blessing to the needy churches.

## CLARKE AND WAYNE COUNTIES

Brother J. S. Slaughter, pastor at Stonewall and Enterprise, who is helping to support some unfortunate relatives, has paid his pledge and urged every Baptist to pay up if they have to borrow to do it.

Brother R. S. Gavin, pastor of a large part of Clarke County, Quitman for full time, Union two Sunday afternoons, Harmony, where the agricultural school is located, and Montrose, had committees at work and is very hopeful and optimistic.

Waynesboro and Cara, where the tireless E. H. Carrot is pastor, have splendid committees at work and they are almost certain to reach their goal.

A. L. O'BRIANT.

## CONVENTION NOTES FROM THE CONVENTION CITY.

The following notes are published by the authority of the local Executive Committee in Jacksonville. The information is absolutely authentic as it comes straight from headquarters.

## Reservations.

All communications relative to Hotel reservations should be addressed to Mr. Chas. G. Day, Hotel Seminole, Jacksonville, Fla.

All communications relative to reservations in Rooming and Boarding houses should be addressed to Mrs. J. G. O'Neal, Box 202, Jacksonville.

All communications relative to reservations in private homes should be addressed to Mrs. J. C. Murchison, 1614 Oak Street Jacksonville.

All of these committees are actively at work and they are giving immediate attention to all inquiries.

## Railroad Rates.

Excursion tickets will be sold on the basis of one and one-half fares for the round trip to Jacksonville from all points in the Southeast; selling dates to be May 13th to 19th inclusive, with final limit to reach original starting point not later than Midnight, June 10th, 1922.

## Side-trips.

All requests for information concerning side-trips into Florida should be addressed to Rev. B. F. Green, Chairman of the Side-trips Committee, 145 Louisa Street, South Jacksonville, Fla. Special rates have been made by all transportation companies and wonderful trips are offered into any portion of Florida; boat trips to Sanford on the St. John's river; Rail and Boat trips to Miami, Key West, and Cuba; Daily excursions to Green Cove Springs, Mandarin, Pablo Beach, Atlantic Beach, St. Augustine and others.

Come on to Jacksonville and to Florida. Your coming will be well taken care of and Florida Baptists and indeed the entire citizenry of the Peninsula State is anxious to welcome you.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY BANQUET AT JACKSONVILLE.

M. P. Hunt.

To the Alumni of the Southern Baptist Theological Seminary.

Brethren, as president of the Alumni Association, I have arranged through Mr. Jerome B. Pound, of Jacksonville, Chairman of the Committee on Banquets and Manager of the Seminary, the headquarters hotel, for our banquet on Friday, May 19th, 5:30 to 7:30, at his hotel. He has given us a rate of a dollar a plate. The Alumni are privileged to bring members of their families or friends.

This data is furnished that you may reserve this evening for the Alumni get-together. Let us make it a great occasion. Notices as to where the tickets may be had will be posted about the Convention Hall.

The president of the D. A. R. Congress in Washington sounded a true note recently in her inaugural address when she declared that "bloc government" is destructive of government and especially of democracy because it proposes to govern by a well organized minority.

The proposition of Bro. B. A. McCullough to head a list of people in Mississippi to give \$5.00 extra on the campaign is finding a good response. Come on quick and fast and in crowds. The door is wide open.

Brother L. L. Jordan was given a great reception at Bay, Ark. including a pounding and all the fixin's. He preaches to this church twice a month, 103 members, fine Sunday School, B. Y. P. U. and a ladies Bible class meeting in the mid-week. Of course he is feeling good and hopes to do good.

## TWELVE THOUGHTS ON TITHING.

B. W. Vining, Conservation Secretary, Texas.

1. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

2. The Christian has fallen below even the Jewish low-water mark of a single tithe.—Sherwood Eddy.

3. To dedicate the tenth of what we have is mere duty; charity begins beyond it; free will offerings beyond that again.—Frances Havergal.

4. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jew.—Wm. H. Salomon.

5. A tenth of his income was required of the Jew, to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the "first fruits" and not the dregs and leavings.—A. J. Gordon.

6. Whether tithing is a matter of law under the dispensation of grace need not be discussed; I will dismiss all that with the statement that it is not thinkable, from the standpoint of the Cross, that anyone would give less under grace than the Jews gave under the law.—J. B. Gambrill.

7. If the Mosaic dispensation required that the Jew give a tenth, no Christian man can be content with less than a tenth. The tenth, therefore is a minimum. If all our people would adopt this plan of giving it would undoubtedly supply the needs for which our many causes are so loudly crying.—E. Y. Mullins.

8. What a shame that what was so great a matter among the Jews should not be so considered among Christians. If there was danger in omitting tithes with the Jews, think how great must be the danger of omitting them now.—Chrysostom.

9. Blessings, temporal and spiritual, press heavily against heaven's windows, crossed-barred by our selfishness. Let the church push in the whole tenth; that will slide the selfish bolt and the rich gift will burst forth and overflow all her room to hold it.—Scudder.

10. We can not expect to prosper if we are dishonest with the Lord. He can easily enough measure back to us as we measure to Him. Hence, happy are they, being saved by grace, bring Him all their tithes, for peace and prosperity shall be their portion.—Spurgeon.

11. I verily believe that any church that would be bold enough and self-sacrificing enough to adopt the Bible standard of giving would help to usher in the very dawn of the millennium.—A. T. Pierson.

12. If any Christian who has never tried paying tithes will make the experiment, conscientiously following it through to the end, in prosperity and adversity, we predict for him two surprises: First, he will be astonished at the increased amount which he is enabled to give to the Lord; secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give him.—H. R. Calkins.

13. This is the good measure thought: "How shall we get the means to give the Gospel to a lost world? It is no longer of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one-tenth of their income for the Treasury of the Lord."—A. J. Gordon.

Mrs. Joseph S. Adams who has spent 45 years as a missionary in China returned to China April 15th. A few months ago she had a family reunion of 25 children and grand children at Newton Center, Mass. All of them will go to China to do mission work.



LOYALTY.

We claim to be loyal to the "Prince of Peace" Let's see if we are. We may believe in the existence of a Supreme Being; we may believe in the immortality of the soul; we may believe in the inspiration of the Bible; we may believe in the trinity of God, (The Father, Son, and Holy Ghost); we may believe in the Power, Knowledge, Wisdom, Righteousness, Truth, Justice, Love and Mercy of God; we may believe that the whole human race inherited depravity; we may believe that all men have sinned, and come short of the glory of God; we may believe in the incarnate Son of God; we may believe that the Son of God has power to give life unto the dead both natural and spiritual life; we may believe in the power of His atoning blood; we may believe in the mystery of the gospel; we may believe that "His bride", "the Church", "the Saints" are all one, and is, and will be composed of all "believers"; we may believe that all believers are saved by Grace; we may believe that salvation is the gift of God; we may believe that the Holy Spirit indwells every believer; we may believe that the Holy Spirit is the believer's comforter and witness; we may believe that a believer is one who believes God, and has trusted the Lord Jesus Christ for his salvation; we may believe that every believer knows that he is a believer, and is persuaded or assured that he is saved because God said so, and the Holy Spirit witnesses with his spirit that God's word is true; we may believe that faith is "the" condition of salvation, and faith ONLY; we may believe that all people who doubt their salvation are unbelievers and lost; we may believe that it was the wisdom and purpose of God to make faith and faith only THE condition of salvation, so that it might be by Grace and so it might be sure to all (believers) the seed; we may believe that Grace is unmerited favor of God, and that faith is the only condition that man could have rendered, void of merit; we may believe that all believers are born of the Spirit, heirs of God; and joint heirs with the Lord Jesus Christ; we may believe that nothing can separate a believer from the love of God, and that an heir of God will never go to a devil's hell for anything; we may believe that "Saving faith" is not an act of continuance, but is instantaneous, and comes under the head of a committal, deposit, or trust; we may believe that God was in Christ reconciling the world unto Himself not imputing their trespasses unto them; we may believe that all believers are saved by the imputed righteousness of the Lord Jesus Christ, imputed to them by faith; we may believe that false doctrine (or leaven) spoken of by our Saviour, and the apostles, is any and every theory that takes from or adds to, "Faith", (the only condition of salvation); we may believe that we have some false teachers in the ranks of Christendom, preaching in Christ's name, but who are ministers of Satan; or, to sum it all up: We may believe in sound doctrine; we may have trusted our soul's salvation to the Lord Jesus Christ, and we may be enjoying the peace, and assurance that all believers possess. And, yet, not be loyal to the Savior who made all these things possible.

What is loyalty? Webster says it is fidelity to a prince or sovereign. What is fidelity? Webster says it is faithfulness, careful and exact observance of duty. What is a sovereign? A Supreme Lord or Ruler. The Lord Jesus Christ is our Sovereign, and we should be loyal to Him. We should love the truth of the gospel of peace, above all things; and we should prove our faith by our work.

We do not need to prove our faith to God. God will accept our faith, without works, and impute to us righteousness for our Faith; but we should let our light shine that others seeing our good works may glorify our Father who is in heaven.

Let's take Abraham, the father of the faithful, for an example. He believed God and "it"

(his faith) was counted for righteousness. But Abraham proved his faith by his works. In what way? By being willing to make any sacrifice (even to giving his own Son on the altar) to prove his loyalty to his Sovereign. He proved his loyalty again by risking the sacrifice of the lives of his best trained servants to rescue his brother. He proved his loyalty again by giving a tenth of the spoils to God, through the priest Melchizedec. Now, brethren, God may not ask us to prove our loyalty by the sacrifice of our Son. He may not ask of us to prove our loyalty by going to the assistance of a brother in peril, but God does expect of us to prove our loyalty by giving to the cause, the blessed cause of our high priest, the Lord Jesus Christ.

What should prompt us to be loyal to our Savior and to the great cause of the gospel? The love of God, shed abroad in our hearts. What did Paul say about love? "Though I speak with tongues of men and of angels and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What could a man sacrifice more than Paul mentioned? And yet he says that if these things are not prompted by love, (the love of God, the love of truth, the love of gospel, the love of our Sovereign, the precious Son of God) it profiteth us nothing.

Some of our brethren who love the truth are withholding their support from our Baptist Campaign, because they are afraid some of their money will fall into the hands of false brethren who do not preach the truth; that is wrong, for we have had some false brethren all along from Judas till the present day. If we wait to help until we are sure that all Baptist preachers are preaching the truth, we will never help. It is impossible to fertilize wheat, without the tares getting some of the benefit. Judas was the treasurer but the other apostles preached the truth. We have them now who know the truth, and who are laboring in the love of the truth, who are supported through the 75 Million Campaign.

I would gladly sacrifice some of the legitimate pleasures of this life, and some of the necessities of this life, by giving, if I knew that all I have ever given, or that I may ever give, would only be instrumental in the salvation of one soul. For what is all the wealth of this world to compare with the soul of a man?

Now to all the brethren who know the truth, I appeal to you in the name of Christ, let's rally to the cause, not only by paying our Campaign pledges, but by giving more. I for one will join Bro. B. A. McCollough of Tangipahoe, La., to pay \$5.00 over and above my pledge. I am enclosing my check with this letter.

J. E. HEATH.

Prohibition enforcement officer Haynes says that just before national prohibition went into effect that 130,000,000 gallons of American made whiskey were consumed in a year. The first year it was reduced to less than one tenth of that amount. And the next year it was reduced to one fourth of that amount, and is still diminishing. Of 500 breweries, 285 have been reported for violating the law and 95 have been seized by the government. He says the liquor interests are busy with propaganda to break down the law.

A woman preacher from London, Miss Royden, has arrived in New York on her way to a Y. W. C. A. meeting in Hot Springs where she will deliver a "few messages to the American People". Good Lord, deliver us! She has been questioned by reporters and is mildly neutral on the prohibition question, can excuse some girls for smoking and rather likes the "flapper." A woman preacher must keep on good terms with the devil.

CAN AN EVOLUTIONIST BE A CHRISTIAN?

J. W. Porter, D. D., LL. D., Pastor Third Avenue Baptist Church, Louisville, Ky.

It is undoubtedly true, that many devout Christians honestly believe themselves evolutionists, and some evolutionists doubtless believe themselves Christians; yet in all good will the writer makes bold to say, they are, alike mistaken. The difficulty in this regard, is largely one of definition. All that should be necessary, in this connection, to convince the convincible, is a proper definition of the word "evolutionist." It is, of course, but fair that accredited authorities on evolution should be allowed to formulate a definition of the term. It goes without saying that no one has the right to call himself an evolutionist, according to his individual definition of the word, provided his definition radically differs from the authoritative and generally accepted definition of the term.

E. D. Cope, a universally acknowledged authority on the subject, says: "The doctrine of evolution may be defined as the teaching which holds that creation has been, and is accomplished by the energies which are intrinsic in evolution, without the interference of agencies, which are external to it."

Prof. W. H. Conn, an accredited authority on the question says:

"The essential idea which underlies the whole theory is, that species have had a natural rather than a supernatural origin."

Le Conte says:

"Evolution is (1) Progressive change (2) according to certain laws (3) by resident forces."

Haeckel says:

"The best definition of evolution is, the non-miraculous origin and progress of the universe."

Dr. Lyman Abbot says:

"Evolution is the doctrine that this life of man this moral, this ethical, this spiritual nature has been developed by natural processes."

These definitions are practically the same, and obviously, all of them assert, or imply the falsity of the Bible account of Creation. In doing this Moses is not only discredited, but is charged with trying to palm off a "myth," as the inspired word of God. And yet, Christ said that this same Moses wrote of Him. If the evolutionist believes in God, it must be a god that, as Darwin says, has not made any revelation to man. The very best that theistic evolution has ever done, was to acknowledge God, and then bid him goodbye forever. Every known theory of evolution demands development by "resident forces," without the interference of God or man. God is not a resident force, but a person. The real evolutionist is a pantheist, whatever he may call himself. If the evolutionist has a god, it is not the God of the Bible, and therefore not the God of the Christian and certainly one cannot be a Christian without accepting the Bible of the Christian. The theistic evolutionist may be a pantheistic theist, but not a Christian theist.

The evolutionist, theistic, or otherwise, cannot be a Christian, because the Christian religion is essentially a supernatural religion. If there be any one thing upon which all evolutionists are agreed, it is the rejection of the supernatural in the process of development. Every system of evolution must work out its own salvation, through the power or "resident forces," without any "external agency." Nothing can be more repugnant to the story of evolution than a miracle. To admit a miracle, is to destroy the basis of evolution. It is for this very reason that destructive criticism and evolution go hand in hand. It is not surprising therefore that practically all evolutionists are destructive critics.

The destructive critics, under the leadership of Prof. Kent, who claims to be a theistic evolutionist, and the highest of all the altitudinous

(Continued on page 6)



# The Baptist Record

BAPTIST BLDG. JACKSON, MISS.

Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD.

R. B. GUNTER, Cor Secy.

F. J. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 1917, authorized April 4, 1919.

When your subscription expires unless you send your renewal your name will be dropped from a list.

Obituary notices, whether direct, or in the form of resolutions, of 200 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL

### BIGGEST WORD IN THE WORLD.

Not talking about "jaw-breakers." We have in mind the biggest in the sense of the greatest, the most important, the one that stands out head and shoulders above all its fellows in worth to the world.

Maybe there will not be universal agreement on this subject. People have various ideals, and words are the embodiment and expression of those ideals. But it would be worth our while for each of us to try to figure out for himself what word in all the world stands for the most, for what is worth the most, and most to be sought after.

It is said of Gen. R. E. Lee that he said the word "duty" is the greatest word in the English language. He was a man who embodied the word in his own life. Very likely his training and experience as a soldier had something to do with his estimate of this word and what is involved in it. Like the centurion, whose faith Jesus commended he was a man under authority and had soldiers under him. It was, "do this and it was done." "go and he goeth." This colored his conception of life and made the word "duty" exalted above others, and gave a particular set to life itself. What word would you set up as embodying the most and the best that is in life?

Acknowledging that there is some room for discussion here, we wish to nominate a word as candidate for the chief place in the human vocabulary. It is the good and familiar Bible word "Righteousness." We are not going to do it now, but it would be a fine study to get the Bible and look it up. Maybe you couldn't do it all in one day, even with a concordance. But you could soon see that it is an outstanding word in every part of the book, growing in importance through to the close.

Its essential quality is that of being straight in contrast with being crooked, or perverse, or wrong (wrong) twisted from its real character, place, purpose or relationship. It is not like "morals" or "ethics" which mean conformed to customs, or the common standards of men. It means straightup is the presence of God and in the estimation of God. To be righteous, one's ways and character must square with the ways and character of God. A man is righteous only when he has the right attitude toward God and maintains right relationship to God. Our standard must start with Him. And this will help us to have the right attitude and relationship toward everybody and everything. If a man's ways please the Lord, he makes his enemies to be at peace with him.

But it is not a mere matter of attitude; it ne-

cessitates right conduct. He that doeth righteousness is righteous. Doing right is not negative. It is not simply abstaining from doing anything wrong. It is doing the thing that ought to be done. It is not simply being honest, or just or fair in dealing with others. It is a bigger word than justice. Righteousness is doing the right thing in every condition and relation. Thus it covers the ground of mercy and kindness and love. To do right is to show mercy toward those in need, to show kindness to those in trouble. It is right to love God with all the heart and our neighbor as ourselves. To fail to do this is to fail to do the right thing and so to fail in righteousness. Righteousness is to do that which our relationship to God makes obligatory, to worship, to obey, to love and to serve him. It equally necessitates kindness shown to one another, and efforts to save the lost. To rescue the lost is as necessary to righteousness as it is to pay a grocery bill. To bring the knowledge of salvation to all men is as essential a part of righteousness as to feed and clothe your own children. It is a big word and we shall not soon come to the end of it.

### ELECTIONS ARE COMING.

Our state is to go through the ordeal soon of selecting men for office in various departments of government. Already candidates are announcing their intention to make the race and beginning to feel out the public and make the announcement of their platforms and principles.

Now, brother, don't get nervous, for we are not going to say a word about you or your candidate or your party. But we do propose to have a word to say about the character of men who ought to be in these offices. If this gives offense then there is something wrong with your candidate and the less you have to say the better for you and him too.

In the first place a man should not aspire to an office for which he is not qualified by sufficient intelligence and adequate training or experience. Several years ago a good friend of the writer was elected to a state office. As soon as he was in it he saw that he knew nothing about the business and he soon resigned. He was honest. He saw that he was not the man for the place; he frankly said so and got out as quickly as he could. We have had men in prominent offices (I need not be more specific) who were mentally incompetent. They wasted the state's money and their own time (for they might have done well digging ditches) and misrepresented their constituency. Some such men ought to be elected to stay at home.

But there is a worse fault than mental deficiency. A strong bad man can do more damage by far than a weak good man. The latter may not do the right thing. The former is pretty sure to do the wrong thing. We have had men making our laws lately who were daily violating the law by buying blind tiger whiskey. One even disgraced himself and his constituency by making a quasi defense of the bootlegger in the legislature. This was an insult to the body of which he was a member. People should be more careful in selecting men to run for office, or in voting for men who offer for office.

But the offending officers are probably not confined to one branch of the government. If reports are to be credited which are everywhere circulated there are drunkards and black leg gamblers who are likely to be included in the applicants for political favor. We are not now going into the past. Our concern about the mistakes of the past is that we may avoid the repetition of them in the future. If the people of Mississippi do not know the public record and private character of the men who are running for office they can learn. It is a shame to support a man with an unclean record. A Christian is as much under obligation to do his duty in the state as he is in the church. The right to vote is a sacred duty and ought to be exercised in the sight of God with a serious sense

of its responsibility and a determination to do that which is right in his sight.

If there is a state in the Union where men can make the question of voting a matter of principle and righteousness, it ought to be Mississippi. We have no foreign voter. We have no racial voter. We have a vast majority of Christian people. We have practically only one party. There is no party issue in politics here. Then what is to prevent our voting for a man purely upon his fitness for the office? It is a strange thing that people with as fine ideals and as noble type as we have in Mississippi should ever be represented by law breakers, gamblers and blackguards.

It is not meant here to intimate that this kind of officers have been our usual representatives. We have many excellent men in office. But why have the reproach of having any men in high places who misrepresent the character of our people. Begin at the bottom and see that the least officers are honorable men and see that this character goes all the way through.

Recent Sundays have kept the Editor busy and happy. He preached once at Seminary and twice at Collins, besides teaching a Sunday School class on the Second Sunday. Pastor A. S. Johnston is taking hold finely at Seminary; organized a BYPU Sunday night and took a collection for the campaign. At Collins Dr. Christian is the much admired preacher and faithful friend. The campaign funds are coming, but somewhat slowly. The next Sunday we were with Pastor Morris at Port Gibson in the morning and at Russum in the afternoon. We know of no pastor who is more faithful, and his people are responsive. They have some of the bricks on the ground for a \$15,000 building which will set forward their work mightily. At night we were with Pastor G. C. Hodge at Fayette. He has put new evidence of life into all the work in three months and they are now talking about going from one half to full time. In the meantime they are not neglecting the campaign, being only a little behind with their collection and expect to have everything up by April 30th.

A bomb was thrown into the Genoa Conference of nations on Monday, figuratively speaking by the discovery that the day before at another place representatives of the Russian and German governments had formed a new agreement amounting almost to an alliance, by which their former Brest-Litovsk treaty was abrogated, and they now agree to wipe out all debts to each other or claims for damage and resume consular representation and business relations; and the Russians agree not to pay debts to other nations except Soviets and former Russian nations. The French have withdrawn from the Genoa Conference until they have further instructions from Paris. The British are puzzled, but are not in the habit of flying off the track or giving up their purpose.

It is surprising how few people have been killed by officers of the law in their raids upon whiskey makers and whiskey sellers. Any man who has anything to do with operating a still puts himself beyond the protection of the law. And there is something in the business that makes him reckless of life, particularly the other man's life. Our officers are to be commended for the courage they show in dealing with this class of criminals. They must in the nature of the case go prepared for the worst, and this means that some criminals are going to be killed. That is the only way this liquor business is going to be stopped. It is matter of regret that anybody has to be killed, but if it has to be done, it ought not to be the officer that is killed. Officers must be supported in the performance of their duty. It is a certainty that the liquor interests are going to hinder the officers in every way they can. Recently a negro was killed by officers raiding a still in Lauderdale county. The whole whiskey bunch will seek to discredit the officers for the per-



formance of their duty. But the people who love righteousness and hate iniquity ought to stand by the men who take their lives in their hand and run the risk of leaving their families without husband or father in upholding the law and bringing criminals to justice. Some officers in Mississippi have laid down their lives to uphold the honor of the state. Let us hope that we will lose no more good men in this way. It will help to make them safe if we let them know that they have our hearty support in enforcing the law.

From the press reports we learn that the International Sunday School Committee is divided over the question of inviting Mr. William Jennings Bryan to address the next international Sunday School convention. Some of the members of the committee wish to remove his name from the program because of his attacks on evolution. Quite a compliment is paid the Baptists in the statement that if Bryan's name is removed from the program Baptists will likely sever their connection with the International Sunday School Committee. Of one thing we are sure: If the International Sunday School Committee or any similar organization champions the cause of evolutionists, it will suffer the same fate as the Interchurch World Movement. The great majority of the Christian people of America are not willing yet to follow the leadership of the evolutionists. —Baptist Standard

Jefferson Davis Baptist Sunday School Convention will be held with Hepzibah Church Apr. 30th, J. O. Buckley, President. The program includes the names of Judge D. M. Russell, Rev. J. B. Quin, Rev. Ike Bass, Miss Lillah Sutton, Miss Edith Bush, Mrs. R. C. Puckett, J. Q. Langston, Donnie Daniel, C. V. Sutton, Frank Lee, Revs. J. H. Fortenberry, C. M. Black, J. L. Low N. Lee, J. P. Williams, J. L. Watts, B. E. Berry, B. E. Phillips, J. B. Polk, and A. H. Dale.

The Capital News Service, of Washington, an advocate of "liberal" ideas, objects to the proposed law deporting aliens when convicted of selling liquor on the ground that it makes distinctions between foreigners and Americans. Anybody knows, who knows anything that there are many laws of necessity which make distinctions between foreigners and Americans. There are already laws which provide for the deportation of aliens, but there are no laws and can be none which would deport Americans.

Brother Charles J. Jones of Lyman says the condition of the church is the best ever, and he gives high praise to Pastor A. C. King under whose ministry the attendance has constantly grown. Salary is paid up to date and there have been eleven additions to the church this year. They hope to go from half time to full time next year. Brother J. L. Boyd spoke at the Wednesday night service on the 75 Million Campaign.

Thanks. The Religious Herald says, "It is pleasant to see that the papers that are owned and administered by the denomination are still open to these discussions (of denominational life and policy) despite their official and formal relations to their state boards."

It also says truly, "It would be far better for us to have occasionally, imprudent and even reckless articles printed than to have a dead silence pervade the whole denomination. We want peace and harmony and cooperation, but we do not want the stagnation and silence of death."

A volatile brother really thinks he has delivered something oracular when he announces that the Bible is not a book of science. Nobody ever thought it was. That is about as good as a doctor who when asked about the circulation of the blood remark on corns or warts. The

Bible is a revelation of God. Among other things it tells us about how he made the world. And then some popinjay rises up to tell Him he is mistaken, that that is not the way he made it.

The Kingston Baptist Church of Laurel recalled their former pastor, Rev. Jack Cranford on last Sunday. This is the second time they have voted for him to reconsider since his resignation. Considering it the will of God, he yields to their wishes in the matter and will continue with them.

Dr. D. B. Ray, well known for his book on Baptist Succession, author also of other books and editor of the Baptist Battle Flag of St. Louis, died recently in Oklahoma, age 92. He was born in Western Kentucky, labored long in West Tennessee and Missouri. He was famous as a debater, engaging anybody from Catholics to Campbellites. He was a good and great man.

The fight among certain Texas brethren seems to be a sort of "You're another one" scrap. Boys, the bell has rung and you had better quit that yow-yowing and come in to your books. Wash your faces and cool off.

The new pastor was acquainting himself with his church by questioning the only deacon he had. One of the questions asked was: "To what association does this church belong?" To which the deacon replied, "Well, I don't know, but I hear 'em talking about a Young Men's Christian Association. I suppose that's the one it belongs to." Yes; it was in Mississippi.

Recently we made mention of a series of articles appearing in The Baptist Messenger of Oklahoma, written by Dr. J. B. Lawrence, well known as our former mission secretary. These have now been gathered into a book, selling at thirty cents, and are a good contribution to our denominational literature. The title of the book is: "Paul's School on Baptism."

Pastor A. M. Nix of Belmont, extends an invitation to former pastors and members to attend Rally Day Second Sunday in May. Every department of the work is progressing well, new seats recently installed. Dr. W. T. Lowrey was with them in a recent Sunday.

Pastor J. B. Lawrence reports 251 additions in his recent meeting at Shawnee, Okla., 155 of them by baptism. The work and workers were well organized for the meeting, which was the greatest in the history of the church.

Secretary Godbold, of Louisiana tells of a Baptist who ran his car in the garage, jacked up the wheels and told it to stay there till he paid his campaign pledge.

Bro. C. H. Dobbs of Mathiston has been a subscriber to the Record for 40 years and says that it has been the best thing for the money he ever put in his home. May his joy increase as the years enrich his experience of grace.

Brother T. J. Moore has resigned at Taylorsville in Smith County and while retaining the church at Magee for half time will preach for the churches at Tchula, Sidon, Kruger and Eden in the Delta.

Mr. Will Hays has announced that there will be no further exhibitions of the Fatty Arbuckle pictures. Somebody's conscience has prevailed.

Baptists in the Maritime Provinces of Canada now outnumber any other Protestant body.

Pastor J. G. Gilmore says Osyka Church will pay its campaign pledge by April 30th.

### THE THIRD MILE POST ON THE FIVE YEAR STRETCH.

B. D. Gray, Corresponding Secretary.

There it is! Just ahead of us! Shall we gain the goal? We can! We must! We will!

I have just spent three weeks of the past four in the field. Our people are hopeful. They will pay their pledges even at the cost of great sacrifice.

Our noble women are throwing themselves into the race with inspiring ardor and self-denial. Many of our men have caught the contagion and are profoundly stirred.

### A CALL FOR REINFORCEMENTS.

We need them and we have them. There they are:

1. A great company, who for one reason or another, did not enlist at the start.

2. Thousands who are well able to increase their contributions above their original subscriptions.

3. More than one-half million baptized converts won since the campaign began.

Let the Regular and the Reinforcements rally in this great race for victory. And may the Lord of hosts be with us.

"Evolution a Menace," by Dr. J. W. Porter of Louisville, Ky., has had a marvelous sale. In the first two months after its publication, it had a sale of ten thousand copies. It is a manly straightforward, masterful stroke of destruction to the pretensions of evolutionists. In eight chapters of about 100 pages he smites them hip and thigh and exposes with relentless facts and logic the folly and inconsistency of the whole godless theory. It is fortunate, that the book has been printed in paper cover, so that it may be in the reach of all. And all ought to read it.

The Baptist Message of recent date gives a good picture of Jastor C. C. Jones, of De Ridder, La., with his Men's Bible Class of more than 200 gathered around him.

Daily aeroplanes carry mail from Jerusalem to Mesopotamia. Without any offense to a wonderful people may we be permitted to say, "That beats the Jews." It took Abraham a long time to come from Mesopotamia to Canaan. But times have changed.

Speaking of getting rid of false teaching in the schools a Northern Baptist cautions the people not to throw the silver out with the dishwater.

Swiss students in the University of Lausanne have banded themselves together to thrash the mashers who annoy women on the street. That sort of cluck clucks might be worse.

The sympathy of a host of friends goes out to Brother J. H. Lane, of McComb and his children in the grief of giving up his beloved wife, who passed away on the night of April 18, in the McComb Hospital. She was a true companion and deeply interested in the Lord's work.

At a recent meeting of the Ministerial Association in Mississippi College resolutions were passed expressing hearty endorsement of all the objects represented in the 75 Million Campaign and pledging hearty and enthusiastic cooperation in bringing their churches to do their duty.

Finally brethren, don't fail to send in to Dr. R. B. Gunter at Jackson, every cent collected for the campaign, and get in to him by Monday May 1st. Brother Church treasurer, this is for you.

Seminary church has installed a new piano and now will sell to some church a \$285 organ for \$75.00, almost new. Write C. H. Welch.



(Continued from Page Three.)

critics, have recently issued a Bible, known as the "Shorter Bible." It is short in every particular, the typical product of the evolutionist and the destructive critic—twin demons of destruction.

The evolutionist realizes and rightly, that he must destroy the Book of Genesis, as a part of the inspired Word of God. To do this he must discredit Christ. If Genesis is a "myth," and Adam a fictitious character, then there is no ground left on which the Christian can stand. Christ sanctions the truth of the story of Creation in the following:

"Have ye not read that he who made them from the beginning, made them male and female." Mt. 19:4. Christ predicated the law of marriage on the truth of the Book of Genesis. He said: "For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall become one flesh." Mt. 19:5.

Christ verified the fact of the flood which is denied by the evolutionists, in the following verse, "for in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark." Mt. 24:38.

If the book of Genesis is a "myth," then Adam was a mythical character, and hence the story of Creation was a myth; the law of marriage and the Deluge only myths. Either the Genesis account of Creation is true, or Moses, Paul and Christ were mistaken, and if mistaken not inspired, and their writing worthless. Whom shall we believe, the Christ who is regarded by even the world's greatest infidel writers, as mankind's truest and noblest man, or the blind followers of a theory that cannot point to a single achievement in all history and who differ among themselves? It should be remembered that not only the credibility of the Scriptures but the integrity of Christ is challenged by the evolutionist.

The theistic evolutionist cannot be a Christian because he denies man's responsibility for sin, and the remedy for sin. According to evolution man came up from the brute, and whatever of sin he may possess, he brought with him from the animal world. If a man came from the brute, he should be congratulated, rather than punished.

The theistic evolutionist cannot be a Christian, because every theory of evolution must and does deny the Deity of Christ. Evolution must account for Christ and can only account for Him as a "superman." Hence it is, that all logically constructed evolutionists deny the Virgin Birth and Deity of Christ. If we are to believe this degrading and destructive theory, in the veins of Christ flowed the blood of reptile, bird and beast. Should the evolutionist admit the atoning power of the blood of Christ, he would be driven to the position, that Christ died to save apes and monkeys. Otherwise Christ died for the children, and not for the parents. Surely no one can properly term himself a Christian who does not believe that the blood of Christ cleanses from all sin. An imaginary evolutionist may call himself a Christian, but a real Christian cannot easily imagine himself an evolutionist.

The theistic evolutionist cannot be a Christian, because he denies the providential care of God. The Christian believes that God does watch over and care for him, and overrules even misfortune to his good. He is not left alone, to work out his destiny by "residential forces," but has a living personal God who gives him strength and comfort.

Any system that denies the active interference of God in human affairs, and His providential control, cannot be called Christian. The mere acknowledgment of God in Creation, does not make one a Christian. The inspired writer said, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." James 2:19.

—In Western Recorder.

# AN OPEN LETTER TO REV. T. T. MARTIN

Dear Brother Martin;

I have read with considerable interest your vigorous articles in which you defend your interpretation of the first chapters of Genesis. For many years I have had real admiration for your stalwart orthodoxy. I notice how President Wm. Louis Poteat and evolution seem to be causing you to lose sleep.

By courtesy of The Editor of The Baptist Record I wish to say a few things and then ask you a question or two, since you seem to be in the questioning business.

And first of all let me say that I believe Genesis from beginning to end. On the subject of evolution I am a rank ignoramus. Yes, I have read everything which I have seen on the subject in our papers in recent years, much of which you wrote.

Question No. 1 Do you believe that God by an act of divine will created man directly without the use of any substance whatever? Is that what you mean by "Direct creation?"

In the Baptist Record for April 13, I note that you say that evolution is (1) "Bible contradicting" (2) "Deity of Christ denying," (3) "Soul destroying."

Then you say, that President Wm. Louis Poteat is an evolutionist and teaches evolution at Wake Forest College. It does not take a logician to draw the conclusion that you state that at Wake Forest College its President, who is also head of the department of Biology, contradicts the Bible, denies the deity of Jesus and is engaged in destroying the souls of men.

May I say some things to you as a brother minister of Jesus Christ. I have known President Poteat for thirty five years. I lived in his home when a student at Wake Forest College. I was in his Sunday school class at college. I took all that he offered in Biology and a year in his private laboratory as a special student. I have seen him often through the years. I have heard him speak from many platforms. I have seen him as he led the religious worship in the college chapel morning after morning. I have seen him as he led the singing in the Wake Forest Baptist Church.

If there is a devout, humble servant of Jesus Christ who believes his Bible from lid to lid; if there is a man who holds to the deity of Jesus in its fullness; if there is a man on the earth who is trying to lead men to Jesus for Salvation, if there is a man who lives the religion of Jesus day by day, that man is W. L. Poteat. If he is not a Christian gentleman of the very highest type then I do not know one when I meet him. If you do not believe what I say about him there are easily a thousand men in this state who can be brought forward as witnesses to testify the same thing.

Question 2 President Poteat is an evolutionist and teaches it. If all that you say about its baneful effect in the life of man who hold that view of God's processes in creation is true how do you account for the life and character of President Poteat?

For forty years and more President Poteat has taught at Wake Forest. During all of these years more men have gone out from Wake Forest College to The Southern Baptist Theological Seminary, year by year than from any other college in the world. Wake Forest year by year heads the list. All of these men have gone through President Poteat's classes.

Question No. 3 Will you kindly explain this strange phenomenon in light of your statement as to what the teaching of evolution will do for men?

Scores of men have gone to Wake Forest College who had no thought of ever entering the ministry and made the decision after entering college. These men are useful ministers of the gospel scattered in nearly every state in the Union. All of them came under the influence of President Poteat's teaching.

Question No. 4 What caused it, if evolution and its teachings destroy souls?

For many years Wake Forest sent more men to the foreign fields than any other college, and

still it sends them in large numbers.

Question No. 5 How do you explain it?

Wake Forest men are scattered to the ends of the earth. All over North Carolina hundreds of deacons, Sunday-school teachers and devout church workers are to be found. In my humble judgment the men in the ministry and out of it who have passed through Wake Forest College and through President Poteat's classes compare favorably with the men from other Baptist colleges of the country.

Question No. 6 Have you ever read a saying by our Master as it is recorded in Matthew's Gospel 7:16. "By their fruits ye shall know them?" Take a look at the above facts.

Question No. 7 Does a fact affect your thinking when a pet theory is at stake?

Kinston, N. C.

Bernard W. Spillman.

## BAPTIZED INTO HIS DEATH.

By Barnard C. Taylor, D. D.

It is a noteworthy fact that both of the ordinances which Jesus instituted have reference to his death: baptism showing that the one baptized has shared in the death of Christ, died when he died, and having been born again, having received the life that Christ gives, rises again to a new life; and the supper symbolizing the broken body and the shed blood of the Lord. In former days, whatever may be the custom now, when one wished to be received into the membership of a church, he was asked why he wished to be baptized, and the answer expected, and the one usually given, was either because Christ commanded it, or that he wished to follow the example of Jesus. Either answer would be a good one, but a better one would result from an understanding of the true significance of baptism.

When Paul says Christ died to sin, he can only mean that Christ died a death that was due as a punishment for sin, man's sin. And when Paul says, addressing Christians "ye died," or "ye were crucified with Christ, he can only mean that the death of Christ, taking the place of the sinner's death, was virtually the sinner's death, that Christ dying was the same as the sinner dying if he accepted Christ as his Redeemer. When one has so accepted Christ, and believes that he himself therefore died when Christ died, and believes that he has entered into a new life, eternal life, he can most fittingly show this fact and this belief by being buried in the way appointed by his Redeemer, and being raised again from his "liquid tomb." It is often said that baptism symbolizes the death and resurrection of Christ. Rather, it symbolizes the death and resurrection of the one baptized, though it does so only because of its relation to the death and resurrection of Christ.

When Paul says to the Roman Christians, "How shall we, that died to sin, live any longer therein?" he cannot mean that they are dead, to sin in the sense that they are incapable of sinning, for in that case the exhortation to abstain from sin would have been unnecessary. He must mean that since the punishment for their sin, which was death, has been endured once for all, and since they have received new life from Christ, a life that was to righteousness, to go on in sin would be doing violence to this new condition, to their own consciences and to the profession made when they were baptized. In some places Paul uses the expressions, "dead to sin," and "alive to righteousness," referring to the courses of conduct, but in the first part of this sixth chapter of Romans, the death that he is talking about is a penal death that Christ endured, the benefit of which the Christian receives by faith in Christ. It is precisely this that baptism symbolizes, and for which nothing else could be substituted. It is not the water that is significant; it is the burial, burial of one that has died. And it is obvious that the death should precede the burial. If one is to be accepted as a fitting candidate



for baptism, it is clearly requisite that he give evidence that he has been born again, that he has received new life from Christ, whose death he has shared.

If this is the meaning of baptism, and this is the meaning that Paul gives, there cannot be room for the question, "Is baptism necessary? Must I be baptized?" The fitting question would rather be "What doth hinder me to be baptized?" It would seem almost incredible that anyone who realized that Jesus Christ had died for him, died that he need not die, and had given him eternal life, and who professed that he believed in him as his Redeemer, would be unwilling to declare such fact and such belief by the one only suitable means, and so confess his divine Redeemer before the world. And it may not be considered out of place to urge, further, that anyone who realizes this to be the meaning of baptism could hardly be content with the substitutes for baptism that have been adopted, the application of a few drops of water to the forehead, or the use of water in any other way, except as a grave to be buried in.

In view of the fact that the Bible throughout teaches with such persistent emphasis that the wages of sin is death, and that sin is remitted only if there is a death, and since the only ordinances that Jesus instituted are meant to show that he died to redeem man, ordinances to be perpetually observed by his people until he comes again, it must be either from ignorance of this teaching of the Bible, or from indifference to the commands of Christ, that many make so little of this whole matter, and put in chief place in their thought and teaching, not the awfulness of sin against God and its punishment, but the need of making men believe that they are brothers and should act as such; not the demand that men are first to be reconciled to God, and to live the life that Christ gives, but the need of making men better fitted for a better society; not the demand that men should repent before God, but that they should treat their neighbors with greater consideration.

When the Israelites were finally redeemed from Egypt by the overthrow of the Egyptians in the Red Sea, they sang a song of redemption, praising God for their deliverance from the darkness and death that overwhelmed the enemies of God. In his vision on Patmos, John says: "I saw what seemed a glassy sea, mingled with fire; and those who were victorious. . . standing by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb" (Rev. 15:2, 3). "And they sing a new song, saying, Worthy art thou to take the book, and to open its seals; because thou wast slain, and didst redeem to God by thy blood out of every tribe" (Rev. 5:9). "And the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a great voice, Worthy is the Lamb that has been slain" (Rev. 5:11, 12).

—Watchman-Examiner.

#### CREATION, EVOLUTION AND SOME CONCLUSIONS

J. B. Tidwell, in Baptist Standard

Creation and Evolution are words frequently used in the papers and books of our day and their use has stirred up a lot of dust. Perhaps two or three suggestions will help to clear our thinking and lay some of the dust.

1. The meaning of the words. The word "create" means to bring forth from nothing, to originate something not before in existence. But "evolution" is a term used to describe the process by which something already existing is developed or changed. It would be wholly out of harmony with the meaning of the terms to speak of creating by a process of evolution. The word "create" points back beyond all developing processes to where nothing existed to develop. There could be no developing, or evolving until something had been created and after that it would not be creating, but developing. Creation was not a process,

but an act. It was not a long-drawn-out process, but was instantaneous. There was a moment when the thing created did not exist and another moment when it did exist. It could not be otherwise. Things might be partly developed, but nothing could be partly created and partly not created. It either exists or doesn't exist.

When once created, any number of processes and any number of forces may help determine the form it shall take. Given a bar of steel we may make any number of things, knife, hair-spring of a watch, etc., but they are all of the same nature as the steel. Making them did not create anything. The creative act was in originating the steel out of which they were made. Everything in the watch spring was already existent in the steel. Whatever may be said in favor of things coming into their present states of evolution, it is certain that what God created was not evolved into existence. Holding this in mind, let us consider:

2. What God created. The place and way in which the term "create" is used will clear the ground. And the place to look for facts on this matter is the first chapter of Genesis, where it is used three times.

(a) In verse 1. Here the writer says that God "created" the heavens and the earth. It means that He originated the world stuff or physical matter. With this matter in hand God could do with it as He would. He could separate it into land and water, for both were physical matter. He could "let the earth bring forth grass," etc., for the grass and herbs were but form of matter. He could "make two great lights," for they, too, are composed of physical matter. In all this nothing new has been created. God only organized and developed what had previously been created. In this realm of what various forms the matter may take, one need not be disturbed, if some one claims that it was done by a process. It would not be a creation, but a development of what had been created.

(b) In verse 21. In this verse we are told that God created animals. Animal life was originated. It was not evolved or developed, but created. There was nothing in existence out of which to make or develop it. Animal life is not of the same substance as physical matter. The body of the animal is physical, but the life is different. That God "created" on the fifth day. According to the Bible, and I believe its states, God did not evolve animal life from physical nature, but created it. This view is in accord with all science and history which have not presented a single case where matter was evolved into animal.

(c) In verse 27. This verse tells us that God created man. He again originates something new. Man's body, like that of the animal, is composed of physical matter, but his spiritual nature is wholly different from either physical matter or animal life. There was none of the human life material in existence and since nothing can be evolved that does not exist, man did not arrive here by evolution. He was a separate and new act of creation. This seems to settle the whole question. When physical matter was created it could develop into manifold forms. When animal life had been created it also could take varied forms. So also when man had been created he could and did develop and evolve into many types and even into different races and colors. But his nature was a creation in the new and is always the same.

3 Some conclusions. Here are five conclusions:

(1) Creation and evolution cannot be applied to the same thing. Evolution can have no part in creation. It can only influence what has previously been created. (2) There were three separate acts of creation. These occurred at different times and resulted in different kinds of creation—physical matter, animal life and human or spiritual life. Neither of these was, therefore evolved from the other or from anything else, since each was a creation. (3) The missing link will never be found. There was no such link. Just where scientists can find no connecting link, God performed an act of creation. That did not make a permanent separation, so that there can

never be any crossing over from non-living matter to animal or human life, nor from animal life to human or spiritual life. No process of evolution can bridge the chasms. It could only act within one creative sphere. (4) The Theory of Darwinian evolution is, then, contrary to the Genesis account of creation. Let no one be deceived by the apparently innocent suggestion the "the process makes no difference." It makes just this difference—the Bible says God created man, not evolved him out of what already existed. The Bible declares that man came into existence one way. That theory says he came into being another way. If we are free to teach that man originated in a way different from the teaching of the Bible, we would also be free to teach that salvation may be secured in a different way from that taught in the Bible. The whole question of whether the Bible is a true source of spiritual instruction is involved. It is a question of whether the Bible is reliable. If it is not reliable theory about which nothing can ever be proven. Since we cannot investigate creation, the Darwinian theory will never be anything but a theory and will, therefore, be always contrary to the Bible.

harmony with all known laws of science. It requires that something be evolved that is not in what is being developed; that has not been created. That is ridiculous; second, because it is only a theory—not a fact, and can never be proven; third, because it is contrary to the teaching of the Bible and we who believe the Bible cannot discard it for a mere theory.

Good work is reported from Meridian in this news item:

'State Director Daily of the federal prohibition law enforcement forces with a detail of his agents, assisted by Deputy Sheriff J. H. Wells and Police Officer Ed Culpepper, has made a sweeping raid in this city and county, causing the arrest of about 20 alleged violators of the prohibition laws, destroying about a dozen stills and seizing a large quantity of distilled spirits, which has been poured into city sewers. Director Daily sent some of his men into the city to work under cover and when they gained sufficient evidence to warrant the raids their chief joined them here with others of his force, the raid being carried to many parts of the city and to distant points in the country where stills were located.'

A remarkable surgical operation is reported from Hornell, N. Y. A blind boy was given his sight by the substitution of aprts of the eye of a man in the hospital whose eyes were good but who had no chance to live. The boy now sees. Does not the Bible say: I will take away the heart of stone and give you a heart of flesh (Ez. 11:19). The surgery of man has not yet reached that of God who substitutes the heart of Christ in us and gives us a new nature, enabling us to feel and do as he does.

The Water Valley Progress Itemizer issued a special illustrated edition, giving report of the State W. M. U. Convention recently held there. Of course it was beautiful for it had the pictures of some of the finest women in the world.

A woman in Newark, N. J., killed her baby and then suicided last week because she was a spiritualist and believed she could do her husband more good dead than alive. Will A. Conan Doyle uncap Hades and see what this murderer has to say?

Dr. DeMent, president, reported at the meeting of the Board of Directors last week, that there were this year 221 students in the Baptist Bible School in New Orleans, from nineteen states and five foreign countries. There are seventeen buildings owned and used by the Institute and it is now necessary to secure more room for students. We have never known such growth and favor as this school has enjoyed in the four years of its existence.



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 We had a good Convention. The Spirit was with us all the way.

"God is so hungry for us to love just Him."  
 (Miss Leachman.)

"We are never buried in some out of the way place; we are planted there. If you are buried it's because you are dead." (Mrs. Sue Bell Johnson.)

"Give ye them. That is give to them your best. Have you given your children to help save the world?" (Miss Mather.)

Too much cannot be said in praise of the splendid entertainment extended to every one by the citizens of Water Valley. How we wish we could call the name of each one there, man and woman, boy and girls, that laid aside every thought of self to look after the comfort of guests. May the Dear Lord bless every one of them.

Please note the change in names at the top of this page. The personnel of our Executive Board shows several changes. Most heartily do we extend a welcome to the new members. Most regretfully do we give up the old ones. Mississippian women are all so fine that we wish every single one could be on the Board. But then we know that we do have the interest and prayers of every one; and sometimes our silent partners are far more helpful than they realize.

The above mentioned changes are brought about largely by the change in the Constitution which calls for one member from each of the six Districts to serve on the Board. Our Nominating Committee was prayerful and careful and tried to be wise in every suggested change that became necessary.

It was a great pleasure as well as a privilege to have out of the State guests: Miss Leachman,

whose wonderful consecration services and her very special Home Board message brought us new vision. Miss Mather who left her impressions specially upon our young people in her two messages. Miss Mary Cason, who told of the work among the women students in the Bible Institute in New Orleans, and Mrs. Byers, who really is a Mississippian loaned to Texas, who told of the Training School at the S. W. Seminary. It was good to have them all.

Do not fail to read the words of the "W. M. U. Convention Song" given on this Page. We wish every woman in the State could have heard it sung, as those handsome, courteous, fascinatingly attractive MEN waiters sang it to us, in the banquet hall of the Masonic Temple, while we feasted on the repast they not only prepared but served. One delegate's husband said to her, after she came home, "I have heard nothing from you regarding the Convention except praise for the men of Water Valley." There now! Wonder if trouble is brewing after all the delightful times we have had!

## W. M. U. CONVENTION SONG.

I've tried all occupations from the white  
 House on down.  
 I've worked out in the country and I've worked  
 down in town  
 But the thing I like best of all is just to stick  
 around  
 And serve the W. M. U.  
 (Chorus)  
 Glory, Glory I'm a waiter  
 Glory, Glory I'm a waiter  
 Glory, Glory I'm a waiter  
 I serve the W. M. U.  
 I see my wife a smiling, for she thinks she'll  
 ring me in,  
 To wait on our own table when she gets me  
 home again;  
 But the way I'm going to fool her, I declare it  
 is a sin  
 As we go serving on.  
 The thought that you must leave us makes us  
 lonesome, sad and blue,  
 But we've gained inspiration from the noble  
 work you do;  
 So then at least in spirit, we'll just join the W.  
 M. U.,  
 And we'll go serving on.  
 With kindest regards,  
 T. Q. ELLIS,  
 J. B. ATKINSON.

## DEFINITE INFORMATION FOR THOSE COM- ING TO THE BAPTIST CONVENTION WHO HAVE NOT MADE ARRANGEMENT.

For Hotel reservations write Mr. C. G. Day,  
 Seminole Hotel.

For Boarding House Reservations, Mrs. J. G.  
 O'Neal, Box 202.

For Private Homes, Mrs. J. C. Murchison,  
 1614 Oak St.

For Side Trips (After Convention), Rev. B.  
 F. Green, Louisa, South Jacksonville.

## The Following Communications Have Been Received from Railroad and Steamship Lines.

"I now take pleasure in advising that, in connection with the Southern Baptist Convention to be held in Jacksonville, May 17th to 22nd, inclusive, excursion tickets will be sold on the basis of one and one-half (1½) fares for the round trip to Jacksonville, from all points in the Southeast; selling dates May 13th to 19th inclusive; with final limit to reach original starting point (returning) not later than June 10th, 1922.

The extension of the original final return limit, from May 27th to June 10th, has been secured, in order to enable the delegates attending this meeting to make side trips in Florida after the Convention adjourns, and it will be

noted that they now have over two weeks latitude for this purpose after adjournment.

A deposit of the return portion of the tickets and a fee for extension limit will NOT be required, as the full limit to June 10th will be given at time tickets are purchased.

I might also add that, if this limit is not of sufficient length to meet the requirements of any of the delegates, that, on and after May 15th summer excursion tickets will be on sale from all points South of the Ohio River and East of the Mississippi, to Jacksonville and return, on basis of 80 per cent of double the one-way fare.

These summer excursion tickets will bear final return limit of October 31st, 1922."

G. R. PETTIT, District Passenger Agent

"Under date of April 1, Mr. D. U. Wilder, O. F. & P. A., P. & O. Steamship Co., Jacksonville, Fla., writes me regarding side trip fares from Jacksonville in connection with above special occasion as follows:

"In connection with the Southern Baptist Convention, which will meet in Jacksonville Next May, we have received several inquiries from delegates in regard to side trips to Havana at the close of the convention.

It has, therefore, been decided by the Florida East Coast and P. & O., to put on excursion rate of \$37.84, Jacksonville to Havana and return, for this occasion—the exact date tickets will be on sale will be determined later, but I believe May 22nd will be the most suitable date for all concerned. This is the one way fare for the round trip and is a most attractive rate.

I also understand the Convention tickets to Jacksonville will be limited to return June 10th which will give the delegate ample time to make this side trip to Cuba.

We are in hopes of working up a nice party for this side trip and we would very much appreciate it if you will give this information to your representatives who may be working on this movement to Jacksonville, so they may inform the delegates, in the event there are any who are interested in the trip."

G. R. PETIT, District Passenger Agent.

"I take pleasure in quoting below, letter addressed me under date of April 5th, by H. G. Wenzel, Florida Passenger agent, Clyde Line S. S. Co., Jacksonville, with reference to excursion fares, Jacksonville to Sanford, Fla., and return, via Clyde St. Johns River Line:

"Effective May 15th, and throughout the summer months, we will place on sale a Special Excursion Ticket from Jacksonville to Sanford and return at rate of \$12.00, including meals and stateroom accommodations.

Our present schedule gives us daily except Sunday sailings from Jacksonville and it is expected that this schedule will be in force the latter part of May. However, if one of the two steamers is taken off, we will have sailings every Tuesday, Thursday and Saturday, 4:00 P. M. On return trip, passengers are landed in Jacksonville at seven o'clock, morning of the second day following departure from here. Under this arrangement passengers would require stateroom accommodations for two nights and meals included in tickets are, dinner the first day and breakfast, luncheon and dinner the next day. I am sure the rate will prove sufficiently attractive to induce some of the delegates to make this, the most delightful inland water trip in the South, while here."

G. R. PETIT, Chairman Transportation Committee.

The American Baptist Historical Society, 1701 Chestnut St., Philadelphia, desires to get to complete their files, copies of the Baptist Record of certain dates from 1903 to 1919. Anybody willing and able to help them in this matter will do a favor by writing the Society what you have and if you are willing to part with it.



# B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

## HONOR ROLL FIRST QUARTER

### SENIOR UNIONS

Winnie D. Bennett

Keithley No. 1

Keithley No. 2

Leavell

Woman's College

Baptist Orphanage.

Athens, Monroe Co.

Terry.

Columbia.

Miss. Industrial and Training School.

Okolona.

Clarke College.

Oak Grove, Clark Co.

B. W. Griffith, First Vicksburg.

DeSoto.

Clinton

Patterson

Mississippi College.

Good Hope, Panola Co.

Oak Grove, DeSoto Co.

Oakland, Newton Co.

Berry

Lowrey

Brown

Blue Mountain College.

Kingston, Laurel.

Greenville.

Water Valley.

First Laurel.

### JUNIOR UNIONS A-1 plus.

Allen, Immanuel Hattiesburg

Morgan, Hattiesburg.

Felahatchie.

First Hattiesburg.

Silver Springs, Pike Co.

West.

Columbia No. 1

Flora.

Oxford.

Forty First Meridian.

First Vicksburg.

Leavell, Brookhaven.

### INTERMEDIATE UNIONS.

J. L. Johnson, Woman's College.

Blue Mountain.

Brookhaven.

Columbia No. 1

Columbia, No. 2.

Yazoo City.

Romt.

Hickory.

Oxford.

Baldwin

Kingston, Laurel.

### 100% BIBLE READERS

Winnie D. Bennett

Keithley, No. 1

Keithley, No. 2

Leavell

J. L. Johnson

Woman's College.

Allen, Immanuel, Hattiesburg.

Juniors, Immanuel, Hattiesburg.

Okolona Seniors.

B. W. Griffith, First Vicksburg.

Clinton, Miss. College.

Brookhaven Intermediates.

Morgan, Brookhaven.

Leavell, Brookhaven.

Good hope, Panola Co.

Seniors First Laurel.

First Hattiesburg Juniors.

Yazoo City Intermediates.

100% GIVERS.

Magee Juniors.

Baptist Orphanage Seniors.

Athens, Monroe Co.

Clinton Union, Miss. College.

Oak Grove, DeSoto Co.

Kingston, Laurel.

Water Valley Seniors.

Felahatchie Juniors.

Columbia Juniors.

Flora Juniors.

Wst Juniors.

Baldwin Intermediates.

Hickory Intermediates.

Winnie D. Bennett

Keithley No. 1

Keithley No. 2

Leavell

J. L. Johnson

Woman's College.

Allen, Immanuel Hattiesburg.

Juniors Immanuel Hattiesburg.

Okolona, Seniors.

B. W. Griffith, First Vicksburg.

First Laurel Seniors.

First Hattiesburg Juniors.

Yazoo City Intermediates.

### 100% STUDY COURSE.

Okolona Seniors.

J. L. Johnson

Leavell

Keithley, No. 1

Keithley, No. 2

Winnie D. Bennett

Woman's College.

### 100% ATTENDANCE.

Okolona Seniors.

Unions A-1 for all four quarters of 1921

Senior Unions.

Baptist Orphanage.

B. W. Griffith, First Vicksburg.

DeSoto.

West Laurel.

Athens, Monroe Co.

Kingston, Laurel.

Columbia.

### JUNIOR UNIONS

First Laurel, No. 1

First Laurel, No. 2

Aberdeen

Hickory.

Brookhaven.

Pontotoc.

Dixon.

Oxford.

Columbia, No. 1

Columbia, No. 2

Kingston, Laurel.

The following officers were elected in our B. Y. P. U. for the second quarter.

President, Miss Agnes Denmark;

Vice President, Mrs. John Backstrom;

Secretary, Mrs. Ruth Cook; Treasurer,

Charlie Miller; Pianist, Nelda Turner;

Chorister, E. L. Turner; Bible

Readers Leader, Mr. J. E. Miller;

Group Captains, Banks Turner, Ethel

Miller, E. L. Turner and Nelda Turner.

Our protracted meeting begins April

30 and will continue through May 7.

We expect a great meeting.

Most of the members of our B. Y.

P. U. are christians already.

Mrs. Arthur Turner.

Cor. Sec'y.

For the better class of teaching po-

sitions, write Dept. 2, H. D. Yates

Teachers' Bureau, Nashville, Tenn.

Hon Herman Dean sent in a good re-

port from the Brookhaven Sunday

School workers calling for 48 seals in-

cluding 14 red seals. Keep the good

work going. Who will be next?

## SUMMER SCHOOL READ THIS---IT IS DIFFERENT!

The summer school at Blue Mountain College is to be different from any other in the state. It is not a normal, though a teacher holding a teachers license can renew the license by attending this term and completing two high school or college courses.

The term will last ten weeks, June 1st to August 10th.

The design of this summer school is as follows: First.—To enable girls who want a four year college course to take the course in three years by making up one year in summer terms.

Second.—To enable students who are preparing for college to save a year on their high school course by attending these summer terms.

Third.—To enable young teachers to renew their license and at the same time secure regular high school or college credits.

### THE PLAN—

Each student will be expected to carry two studies only. Each class will recite twice each day for five days in the week, sixty minutes each recitation; the balance of the time will be given to preparation.

There will be high school classes in Algebra, Geometry, Third and Fourth Year English,

Fourth Year History, First Year Latin, Caesar, Cicero and Virgil, Physics and Chemistry or General Science.

There will be College classes in English, History, French, Mathematics, Science, Education, and Latin.

In the faculty will be an M. A. from our State University, two M. A.'s from Peabody, an M. A. from Columbia University and other teachers of similar qualifications.

Tuition for the term of ten weeks \$25.00, regular fees \$5.00, room, board and laundry in regular college dormitories \$70.00. The same in an industrial home \$37.50 to \$42.50, making total expense for board, laundry, tuition and fees \$67.50 to \$100.00 for the ten weeks.

Music, Art and Expression can be had under high class teachers on reasonable terms.

For additional information, address

W. T. LOWREY, President,  
Blue Mountain, Mississippi.

P. S. While this is a Woman's College, yet young men of high class character and first class behavior will be admitted to the summer term.



## APPRECIATION

Whereas our Brother C. S. Wales has for three years generously provided a course of evangelistic lectures for the benefit of Clarke College students and faculty, and

Whereas the messages this year by Brother A. H. Antry has been unusually inspiring and instructive, the fundamental doctrines of the New Testament being presented in a vigorous fashion, the New Testament itself being magnified by numerous and long quotations and the interpretations of the New Testament being, without exception, logical and unstrained, be it

Resolved by the students and faculty of Clarke Memorial College

(1) That our sincere thanks be tendered to Brother Wales for his continued liberality and interest in us.

(2) That we now express to Brother Antry our heartiest appreciation of the work he has done among us, his marvelous knowledge of the New Testament and his unswerving loyalty thereto.

(3) That copies of these resolutions be sent to the Baptist Record and to the Baptist Advance.

## A COUNTRY PREACHER

For ten years the Orinda Baptist Church has held Bible Conferences annually. Such speakers as J. B. Gambrell, F. C. McConnell, E. M. Poteat, B. E. DeMent, J. W. Porter and Joshua Cavett, and such laymen as M. H. Wolfe, H. Z. Duke, J. T. Henderson and George E. Hays have spoken to our people. This year we had V. I. Masters, a great editor, George E. Hays, a consecrated layman, G. S. Dobbins, a scholarly theological professor, J. E. Hampton, a successful city pastor, and J. A. Rogers, a faithful country preacher.

Brother J. A. Rogers, Amory, Miss., was the first country speaker ever to be invited to speak in these conferences. The people seemed to think that no good thing could come out of the country. But it is due Brother Rogers to say to the people of Mississippi that he was considered by all our people the star actor on our program. His grasp of Bible truth is refreshing. I have known and loved this godly man for years but he surpassed my expectations.

T. W. Taylor

Orinda, Tenn.

## OKOLONA

Every phase of the work at Okolona is at high tide. My judgment is that we will pay at least all due on the third year of the 75 Million Campaign by the last of April.

We celebrated Easter in proper form by baptizing eight fine young people last Sunday night. Others are waiting for baptism. Without any protracted meeting, sixty seven have been received into the fellowship of the church during the last eleven months. To the Lord of Hosts be all the praise.

W. A. Sullivan, Pastor.

Indian Springs Church is one of our best country churches, and their Pastor Rev. J. W. Rooker one of our best preachers, and preacher and people are bringing things to pass over there.

## SUNDAY SCHOOL RESOLUTIONS.

Whereas it has pleased our Divine heavenly Father to call from his earthly labors to his heavenly rest, that rest that remaineth for the people of God our Beloved Superintendent Bro. C. C. Connerly,

Therefore be it resolved by the Osyka Baptist Sunday School, that in this sad dispensation which removes from us our Brother that we are unable to understand God's Purposes, but we bow in submission to the will of Him who doeth all things well, remembering that "As the heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts."

Bro. Connerly has the respect, confidence, and the love of every member of our church and Sunday school. His former class of boys loved him with that devotion that was unfaltering. They evinced their love by attending his funeral in a body, and by sending one of the most beautiful floral offerings which expressed in a touching way their appreciation of him as their Teacher and friend.

As a Sunday school we deeply mourn his home going but we feel that our loss is his eternal gain, and we bow in submission to the will of our Heavenly Father, who doeth all things well.

Therefore be it resolved that we extend to his wife and children our deepest sympathy and prayers. And may the Spirit of him whom Bro. Connerly loved served and worshipped be their comforter in this their sad hour of bereavement.

Therefore be it further resolved that a copy of this resolution be sent to the family, a copy be spread on our Minutes, and a copy sent to the Baptist Record for publication.

Respectfully submitted, Committee.

J. G. Gilmore  
S. F. Fortenberry  
D. E. Merriman

## HOW TO DO IT.

The vision of the 75 Million Campaign led the hosts of Southern Baptists to the "Highest Ground" ever occupied by His friends, since the "clouds" received Him out of their sight.

I have heard so many warm, heart to heart talks, speeches, sermons, (as what you choose to call them) coaxing, begging, and persuading "Slacking" preachers, Deacons, and Laymen to be true to their Characters (?) and honest with their God, and pay every cent of their Pledges to the Campaign Fund. I'm weary.

The HOUR is at hand for an Heroic action.

The Southern Baptist Convention is a great joy time, (generally) looked forward to by many as a "Pleasure trip." That should not be the case this year, but the Idea with Every Loyal Baptist should be to reduce the Attendance to the Smallest Minimum that can transact the Master's Business, with the several boards then be loyal to the core and send in the amount necessary to make the trip to the State Secretaries, being fully honest in their calculations on R. R. ticket, hotel, that new suit, hat etc. Then oh! then the slacker would wake up. I do not believe any Baptist worthy of a seat in the Convention who has not fully paid his pledges—Yea, more—I do not believe Any Baptist Worthy of a position in any Denominational Ser-

## LOTTIE HOLMES

Lottie Holmes the nine year old daughter of brother and sister J. N. Holmes of New Hebron R. F. D. after a few days of awful suffering departed this life on March 31. She was a sweet little girl and very much devoted to the family and the children of the community. She was one of twelve children in the home and the first one of the family to depart this life. Her earthly life enriched this home and her death, though it greatly saddens the home, has made heaven dearer to them. After a service conducted by the writer her little body was kindly put away in the Pleasant Hill church cemetery.

B. E. Phillips.

Scottish papers report a tendency in that country toward union of various temperance societies for more aggressive work.

**WICKER TOURS** EUROPE PALESTINE BATTLE FIELDS PASSION PLAY  
"Travel Free From Worry"  
WRITE TO-DAY FOR 1922 ITINERARIES  
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Early Detroit	75c 100	Bull Nose	Jersey Wakefield,
Globe		Ruby King	35c per 100.
Stone		Pimento	EGG PLANT
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100 Assorted Plants \$1.00

Nancy Hall Sweet Potato Plants, 25c per hundred, \$2.00 per 1000.  
Prepaid by parcel post. Write for prices on large quantities.

## SOUTHERN BAPTIST CONVENTION

Jacksonville, Fla., May 17-22, 1922.

SPECIAL ARRANGEMENTS made to accommodate delegates from Mississippi, making trip from Jackson and surrounding territory to Jacksonville only one night enroute, schedule as follows:

Leave Jackson I. C. train No. 3, 3:45 P. M., May 15th.

Arrive New Orleans I. C. train No. 3 8:45 P. M. May 15th.

Leave New Orleans L. & N. on arrival either on regular train or Special being arranged for delegates from the West, and arrive in Jacksonville next evening.

## DAYLIGHT TRIP ALONG FLORIDA COAST

Special sleepers reserved for Mississippi delegates to be taken at New Orleans. For reservations communicate with Dr. P. I. Lipsey, or

W. Byrns, D. P. A., I. C. R. R., Jackson, Miss.

J. K. Ridgely, G. P. A.

L. & N. R. R.

New Orleans, La

W. H. Brill, G. P. A.

I. C. R. R.

You Should See This New Song Book for 1922

## "THE PILOT"

Choice New Songs by Robert Harkness, Jack Schofield, Benton D. Ackley, Scott Lawrence, Morton, Reynolds, McKinney, Sellers and Others

Coleman's Song Books Are Standard and World-Famed

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ROBERT H. COLEMAN, Dallas, Texas



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ON MARKET 50 YEARS  
Borax Iodine & Bran  
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SWOLLEN, SWEATY FEET  
**25 CENTS-ALL DRUGGISTS**

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—the choice of thousands of women for making pure soap quickly—easily. Use waste grease, water and Red Devil Lye—that's all. Easy, successful recipes for hard and floating soaps on the can label. Insist upon the genuine—pure, strong, lasting.

Ask for it by name at your grocer's

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ATTRACTS AND KILLS  
ALL FLIES. Neat,  
clean, ornamental, con-  
venient, cheap. Lasts  
all season. Made of  
metal, can't spill or  
tip over; will not soil  
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Guaranteed effective.  
Sold by dealers, or  
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prepaid, \$1.25.

HAROLD SOMEERS, 150 De Kalb Ave., Brooklyn, N. Y.

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our cups and FREE CATALOG with  
quotations sent upon request.  
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

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MINISTERS TREATED FREE.  
The Kellam Hospital cures Cancers, Tumors, Ulcers, XRay Burns and Chronic Sores without the use of the knife, XRay, Radium, Acids or Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.  
KELLAM HOSPITAL, Inc.  
1617 West Main St. Richmond, Va.

## DIFFICULTIES OF MISSION WORK IN ITALY.

A few years ago pastor Melodia began to evangelize in a small mountain town in Sicily called San Piero Patti. He was assisted by Signor Biagi one of our theological students. The work went forward in a most satisfactory way. The local priest became alarmed and organized his friends into an armed band who taking advantage of the temporary absence from the town of our converts and sympathizers, at work in the fields, escorted Signor Biagi with armed men from the town and threatened his life if he ever returned. Notwithstanding this outrage he returned to visit and to console our friends some of whom were driven from the town and inhumanly maltreated. Later on several went to Messina and were baptized. On hearing this two of the priest's party went to Messina and again threatened the life of Signor Bi-

agi if he dared to return to San Piero Patti to exercise his ministry.

In the meantime our converts were cared for by correspondence. Recently Signor Pugliese of the Reggio church was sent there to visit the brethren and to preach the Gospel. The following letter tells graphically the results of this trip:

"San Piero Patti alas is still stormy. Last Monday I found myself surrounded at the station by six policemen, a superior officer and the commissioner of public safety who accompanied me to the door of the S. Piero Patti hotel. I and my companions were preceded by a reinforcement of 50 of the police. I could not understand all these precautions. Afterwards I had the explanation.

There is a Lenten preacher in San Piero who does nothing but incite the fascisti against us. The local priest who wears the fascisti badge and carries a knotty stick has promised the bishop of San Piero that just as the socialists have been abased, we evangelicals are to be wiped out by the fascisti element, which has solemnly promised to lay me low in the pulpit with a revolver shot! On Monday evening our hall was literally invaded by the fascisti. Our friends begged me not to go at all into the hall itself, but I did not yield to this and accompanied by or rather surrounded by the police, I went to do my work. I had to preach to the police and the fascisti and God helped me so that in some way the fascisti were moved, and the police completely so that they said to me: "This is the first time we have heard such good words, you may rest easy that you will be assassinated only after we have all been killed first." In fact I must say the public force never left me a moment alone, two policemen watched at my door all night and the hotel was guarded by other police. On the morrow when I left I was accompanied by them to the station.

What shall we do? I will do whatever you say, bearing however in mind that I am not afraid of death but that my life is in real danger at San Piero. It is a pity to give up San Piero Patti because by holding on we should have one day there hundreds of adherents. To keep on there means to put my life in real jeopardy. I will do whatever you all think best."

We have written to him to use his own judgement in the matter about continuing to go there but we do not mean to definitely abandon such a field and recommended him when he does go to invoke always the protection of the police.

This is only one of many instances of how the priests avail themselves of local parties and prejudices to influence the people against evangelicals. In this case, they have used the "fascisti" which is a political, conservative party which has arisen since the war and varies much in character according to the locality.

Believe me,  
Fraternally yours,  
D. G. Whittinghill.  
Rome, March 23, 1922.

Rev. W. Rufus Beckett will be with the church at Neshoba on Saturday at 11 o'clock before the fourth Sunday in April as rain interfered with the services before.

## PSALM 91:1

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91:1.

These are fitting words for all time, to the children of the household of Faith. The Psalmist has in these words introduced everlasting Salvation to the Faithful. The safety of the righteous at all times, and their final triumph over all their enemies is herein declared, and in the following verses earnestly taught.

To fully appreciate the poetical division of the Bible, close study is necessary. Hebrew poetry differs from English poetry in many ways. A very marked difference is one of rhyme. Hebrew poetry rhymes in thought rather than in sound. We will pass over the technics of the production by calling attention to rhythmic thoughts. In the first ten verses of this psalm it is Safety of the righteous, at all times. In the remaining verses it is Final triumph of the righteous over all enemies. The "because" of the two begins with the fourteenth verse and concludes the psalm. Here Jehovah is represented as speaking to the faithful, giving them His promises and assurances.

If we would understand any work or poetry we must study to grasp the poetic thought, and the poet's mind—knowing that each expression has significance. We find this is true in current study.

When Isaiah called his people to attention and began to tell them of the everlasting salvation, it was "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, buy wine and milk without money and without price." (Isa. 55:1).

When John was recording the last message of the Bible he wrote by inspiration "And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely." (Rev. 22:17).

In the Gospel as by John 10:10, we read the words that Jesus spake saying "I am come that they might have life, and that they might have it more abundantly." In our study the psalmist has condensed the "everyone", and the "whosoever" to "He"—the possessor of the abundant life.

Dwell carries the idea of inhabit, rest, stay, live. It is obvious that before one can do either of these there is necessarily a beginning to inhabit, rest, stay or live. The initiative is implied in the interpretation of "dwell-eth". Whosoever begins to live the life of abundance, whosoever begins to "Rest in the Lord." (Ps. 37:7) whosoever wills to take up his abode in the "secret place of the most High shall abide under the shadow of the Almighty."

The teacher is trying to instruct the children of faith how to worship. He is familiar with the History of God's dealings with His chosen people. He also sees and realizes that all the while God has been trying to teach the people how to worship Him, and to know the importance of worshipping Him. (Exod. 20:3). He is thoroughly familiar with the Temple worship, of which part was open and public, while there remained a service which is secret. The High Priest only had the privilege of entering into the

sanctuary once a year, which was the day of solemn expiation, to make atonement for sins for the whole people. (See Lev. 16: 2, 3, 4.). Now this secret place is that of the most High. In Numbers 24: 16 we see plainly that God, the most High, and the Almighty are synonymous terms. In Psalm 83: 18, we learn "That men may know that thou, whose name alone is JEHOVAH, art the most High over all the earth." The study of the names of Deity is very interesting as the meanings become known. We will pause here just long enough to get a glimpse of this study, that we might be the better prepared to further study our English text above.

The English form LORD is the counterpart of the Hebrew Jehovah, which for the first time in Scripture appears in Gen. 2:1. The Hebrew has three forms for the primary name God. They are, 1, Elah, or Elohim. This combination will also be found in Psalm 94:1 (a) Jehovah Elohim. Now in Gen. 1:26 it is "And Elohim said". All this becomes more interesting when we learn that Jehovah is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones. (Gen. 3:9-13). The first distinct revelation of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt. (Exid. 3:13-17).

Here we find God reveals Himself to Moses saying "I am THAT I AM" and "Thou shalt say that I AM hath sent me—" "And God (Elohim) said unto Moses, Thus shalt thou say unto the children of Israel The Lord God (The Jehovah Elohim) of your fathers and the God (Elohim) of Abraham—etc."

Hoping that we have grasped the meaning the psalmist would have us receive, we rejoice at having found these latent truths. With further pursuit of our study we find that a-bide carries the meaning of dwelleth to a further and fuller meaning; that of continuing one's abode, rest or living place.

Before there can be a shadow something must interpose between the source of light and a background. We have already found in Numbers 24:17 the correlated use of Almighty. Our text says under the shadow of the Almighty. The position, under, would signify protection, as we have already stated was the thought of the rhyme. There is safety when the Almighty over shadows. There is comfort and rest to the weary soul with the Almighty as a protector, a source of comfort and ease like unto that which a child receives when in the arm of the mother. God interposes between that which would overcome the faithful, and is their "shield and buckler" warding off that which would make "afraid" "the Pestilence" and "the destruction" (ver. 5 & 6). "For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Blessed is he that dwelleth in the secret place of the most High for that is the place of safety, and there he is allowed the blessed privilege of abiding under the shadow of the Almighty through whom he is promised final triumph over all enemies.

Noxapater, Miss. J. H. Gann.



JACKSONVILLE, FLORIDA, MAY 17TH-22ND, 1922

Would that all our churches would awake to the necessity of wholesome church discipline.



GULFPORT, MISSISSIPPI.

W. C. Grindle and the writer have just been with pastor Theo. Whitfield and the First Church, Gulfport, Miss. The meeting was preceded by some weeks of faithful preparation on the part of the pastor and church. Both the congregations and the spirit of the meeting were fine from the beginning to the end. One hundred and eighty were received into the fellowship of the church, ninety-nine for baptism and eighty one by letter and otherwise. Never has the writer witnessed the coming of so many husbands and wives into the fellowship of the church in a single meeting.

Pastor Whitfield is an unusually accomplished pastor and preacher. He is one of the most agreeable ministers with whom I have ever labored. He has the true shepherd's heart and the gift and training of the God-called preacher. Pastor and people are thoroughly united, and under God, they are bringing things to pass in Gulfport. During the five months pastorate of brother Whitfield, two hundred and seven have been added to the church's roll, the Sunday School has more than doubled, and the finances of the church have been put on a most splendid basis.

The Sunday School is doing a most splendid work. B. C. Cox, the Superintendent, has associated with him a teachers. The school has grown in the most splendid corps of officers and last few months to such vast proportions that improvement and enlargement of the present Sunday school equipment have become absolutely necessary. The church will take immediate steps to meet these needs. There were eight hundred and thirty-five in the school the last Sunday of the meetings. This number can be easily swelled to twelve hundred with the proper equipment. There is no limit to the push of superintendent B. C. Cox.

The personnel of the church is most democratic. Her membership is composed of lawyers, doctors, merchants, clerks, mechanics, etc. "Women of high estate," women holding college diplomas, women with true denominational culture and vision, and women whose sympathies are as broad and deep as human needs, grace the membership of the church. The church is one big God-fearing and brother-loving family.

Gulfport is destined to become Mississippi's greatest city, extending from Pass Christian to Biloxi. At the present rate of growth it will have a population of 100,000 in twenty-five years. It has as fine climate, as good water and as an attractive water front, as can be found on either the eastern or western coasts of Florida. It is destined to become both a great winter and summer resort. The Baptists are planning to meet the situation in a great way.

Raleigh Wright, Greenville, Texas

PREPARE TO MEET GOD, DR. L. R. SCARBROUGH.

Soul stirring sermons making plain the way to Christ. Dr. Scarborough's masterful use of illustration holds his hearers and will delight the reader of these great discourses.

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THE BAPTIST BOOK STORE,  
Jackson, Miss.

Death of Grandfather, Mr. J. A. McDonald

April 17th God called from among us our dear loving father and grandfather who had been with us 68 years and 8 months, of course we hated to give him up but God knows best for all things. He leaves a wife, 6 children, 22 grandchildren, one great grand son, to mourn his going away.

His loving pastor Rev. S. T. Courtney conducted the service at Clear Branch, reading part of the 11th and 12th chapters of John. Mr. A. P. Dear sang two beautiful songs.

Grandfather was a kind loving man to every one, he was ready to die when God called him home.

One that so dear has left us, none can ever fill his place, God seems to have loved him better though we loved him very dearly and gave to him our tenderest care. But now he's lying in all pain. We hope to meet him in all gain. We hope to meet him in heaven in the sweet bye and bye.

His loving granddaughter,  
Erle M. Grantham.

LELAND

We closed on last Friday perhaps the most satisfactory and successful meeting this church has ever had. For two weeks, using the tent provided for us by the State Board, our people gave themselves with earnestness and zeal to the special services. The crowds attended every service. The attendance at the day services ran up to more than three hundred, while the night attendance more than taxed the capacity of the tent. Pastor R. Q. Leavell, of Oxford, did the preaching, and Robt. L. Cooper, of Crystal Springs, conducted the song service. These brethren rendered the most faithful and effective service. Forty two new members were received into our church, the larger number of these on profession of faith.

Work on our new church building is proceeding rapidly. We are expecting to get possession by November 1, or before.

During this week, April 17-21, we have had the pleasure of working under the leadership of our State Sunday school force, Bros. Byrd and Sweaney and Miss Brown. It was a matter of great regret that Bro. Byrd had to leave after the first day to attend the bedside of his sick child. In the face of the most trying circumstances Mr. Sweaney and Miss Brown have gone on with the work. The minds of our people are much distracted over the impending danger of floods from the river. The enrollment on that account in the classes has been limited. Every available man being called to work on the levees.

Fraternally, W. H. Morgan.

Simpson County

There was an all day service held at New Hope Church April 16-22. Everything moved along in an enthusiastic way. We had with us many visitors from various places. Hope they felt a hearty welcome, however we were glad to have them in our place of worship. After the uplifting song service in the morning, led by the organist Bro. Estus Walker, our Sunday school exercises was conducted by Rev.

J. P. Stroud, which was of great interest.

Rev. Harris preached a sermon that I feel was enjoyed immensely by the audience. He preached from 1st Timothy, 3rd chapter and also Acts 6th chapter. There were four additions to the churches, and three deacons ordained. The deacons were as follows: Bro. Willie Brewer, J. H. O'Neill, and S. E. Walker. Every body seemed to be proud of these young deacons, as they are all of good standing and feel that they will look after their appointed duties. The only sad event that occurred, was our dear Pastor, Bro. B. A. Ashworth, announced that he could not be with us in the afternoon service, as he had to fill his regular appointment at Coat Church. We all missed him. Although Bro. Harris preached another excellent sermon. Then with a song and closing prayer by Bro. Stroud, the service closed.

A Member,  
Alno White.

To Mrs. Isabell McCormick.  
A LAST GOODBYE.

Oh Mother dear, thy will indomitable could not keep thee here, God willed that you should shine in a more celestial sphere; E'en perhaps an example to angelic hosts above Of unity of purpose, of peace, good will and love.

And the memory of thee "Dearest" as the years shall go and come Will be a light across the seas of life to guide us safely home. On board the good ship Zion the voyage we will make With Christ the Pilot at the helm the journey we will take.

So Mother, Dear, thy Mission does not end here with thee But through the years eternal shall roll on as the sea Until that day we all shall stand before God's judgment throne And Christ thine own beloved shall claim thee as his own.

So Mother, dear, we say "Good bye" with not an aching heart, For 'tis only but a little while, then we never more shall part; But up there with loved ones gone before we'll praise the lord our King, We'll join the heavenly chorus and loud Hosannas sing.

HER SON.

VICKSBURG

You will perhaps be interested in the work of the Intermediate B. Y. P. U. of the First Baptist Church at Vicksburg. While our Union was organized only in December last, we have 32 members who are actively engaged in this work. Recently we had a special Missionary program in our Union which our pastor asked us to repeat in the church, and on last Sunday at the morning service our Union presented the following program to a large and appreciative audience: "The money of Our King." Miss Ethel Abbott. Young Man,—Franklin Jones. Chinese Girl, Miss Jessie Whatley.

Japanese Girl, Miss Aline Lowery. African Boy, George Bagby. Latin-American Boy, B. F. Kelly. European Girl, Miss Nadine Marshall. Foreigner Girl, Miss Bernice Chilcoat. Indian Boy, R. J. Moorehead. Negro Boy, Sherard Jones. Mountaineer Girl, Miss Ruth Cheatham Church Building Representative, Albert Hoxie. Enlistment Representative, Miss Esther Flohr. Cuban Girl, Miss Florence Andrews. Evangelist, Allen Patrick. Miss Bernice Chilcoat Cor. Sec'y. Miss Rena Mitchell Leader.

THANKS

We wish to thank the friends who sent us letters telegrams and flowers, when Julia, our wife and mother went away.

Yours in sorrow,  
J. H. Lane  
Mrs. Grace Leggett  
Luther P. Lane  
Julia Lane  
Helen Lane

PERKINSTON

We have just closed one of the best meetings that it has ever been my privilege to be in.

Bro. J. H. Hooks from the First Baptist Church at Wihona came to us on April 2nd and remained through the week, closing Sunday April 9th. The people were anxious for the meeting and had been praying for it. Bro. Hooks was at his best. His messages were full of the old-time Gospel. The Holy Spirit was present in great power. In my estimation Bro. Hooks is one of the simplest yet one of the strongest young preachers in our state. His method of presenting the plan of salvation is the best I have ever heard.

The church was greatly revived. Twenty one were added to the church. Twenty of these were by baptism. For the most part they were young men and young women just in the bloom of life. Our hearts were made to rejoice to see some of these come, knowing as we do the conditions they have to face when they return home. Beside these mentioned, two came confessing their sins but desiring to unite with the Methodist Church of this town.

The good people demonstrated their appreciation of the work of Bro. Hooks by sending him away with a purse of one hundred and thirty five dollars.

Besides the great spiritual feast, and the coming of such a fine band of young people into the Kingdom, the pastor's heart was made to further rejoice when the church announced that they were going to send him to the Southern Baptist Convention and take care of all of his expenses. The church at Big Level have taken part in the trip also. It must be said right here, that the BYPU at India which we organized last fall and which is still the best Union in the county, asked to have a part in the expenses. They are as fine set of young folks as I have ever worked with in my life. We are expecting great things from the Union in the future.

Brethren pray for us that we may go on and be worthy of the place that we occupy in His Kingdom work.



## East Mississippi Department

### MONKEY DADDIES

There is much talk these days about evolution. If we are to believe one-half that is being said, we are forced to the conclusion that all our secular schools are teaching this theory and that even our denominational schools in many instances are teaching such stuff. Of course usually such matters are exaggerated by some who become over excited over the question. But there is no doubt that there is truth in the statement that evolution of the rankest kind is being taught in many schools, and some of them denominational schools.

Now if any one wants to believe in evolution it is not for me to say he can do it. In fact if any one wants to acknowledge that a frog or a monkey is his daddy I have no objections, for I presume that he has good reasons for making such claims. The truth of the matter seems to be self evident that his claims are well founded when one gets so far off in his thinking as to set up an idea that he came from nothing up through the tadpole, frog and monkey route to the position which he now occupies—claiming to be a man. So I will not dispute the question in so far as it applies to him.

But I want it thoroughly understood that I deny the charge in so far as it implies my way. My father and all of the farthers in line back to Adam were men and my mothers all down the line from Adam and Eve were women. There are no protoplasm, tadpoles, frogs, apes nor baboons in the line anywhere. God made Adam and Eve full grown man and woman, in His own image, to start with and all human beings are offsprings of these two people. All who have not come this route are not human beings but animals still regardless of their development or progress. God made man and then said that Eve was the mother of all living (human being). So if you are not an offspring of Adam and Eve you place yourself on the outside of the human race.

It is a little old-fashioned I know, but I believe the Bible—Genesis and all. It is God's world just as much as if God was here speaking to us face to face. If Genesis is false the whole Book is a lie. I don't believe one word of the Darwinian theory of evolution, that man came up from nothing to his present intellectual position and power. It is against nature, it is against the Bible. It is against God, so I will not for one moment consider it as true in the smallest particle.

Rev. A. C. Johnson, who formerly lived at Philadelphia, Miss., has resigned as pastor at Prichard, Ala., and is on his way to a call to work in his native state, Mississippi.

It is announced that Rev. J. L. Hughes, now pastor at Bay Springs, will preach at Philadelphia the fifth Sunday in April at 11 o'clock A. M. Bro. Hughes was for some years pastor at Philadelphia and did a good work.

Quite a number of Baptist churches in Neshoba County are holding rallies in an effort to stimulate their members to come to the help of our mission work at this time. It is hoped that a good report will come up before the month closes.

## Sunday School Department

Sunday School Lesson for April 30th.  
R. A. Venable.

### Isaiah's Vision, Call and Message.

The Lesson Text, Isaiah 6:1-8.

Introduction: Isaiah was the greatest of the major prophets. A prophet preacher, a poet, a statesman, orator and writer of unusual ability. During the sixty years of his untiring activity he was the most conspicuous leader of his time. Every aspect of the life of the people was of special concern to him. Faithful to God and loyal to his people, he met every issue with firmness and courage in the light of truth and righteousness. His confidence was in God as the only hope of the national life of both the Northern and the Southern kingdoms. Alliances with the adjacent kingdoms, were a repudiation of God's protecting care and would end in the overthrow of both Samaria and Jerusalem. Their strength was in the arm of God and not in the arm of flesh. He was born and educated in Jerusalem. There he lived and that city he loved and sought to save from the doom which the policies of the kings of Judah made inevitable. The date of his entrance into the prophetic office is given in our lesson. In the year that King Uzziah died. About the year 740 or 736 B. C. The Lesson Text may be considered under the following heads:

1. Isaiah's Vision of God (ver. 1-4).
2. His conviction of personal sinful condition and that of his people (ver. 5).
3. His cleansing and forgiveness (ver. 6-7).
4. His call to service and ready response (ver. 8).
5. His message and its effect (ver. 12).

1. The vision of Isaiah is definite as to time and place. "The year that king Uzziah died." The place was in the temple. A good place to see the Lord in his majesty,—the appointed place of worship.

The symbols of the prophet's vision are designed to convey to the mind of the seer, the matchless splendor of the divine character. God, who is spirit, can only disclose himself to the moral intelligencies of this present world order through material symbols. Spiritual realities are crystallized into material forms adapted to the limitations of finite creatures. Now we see through a mirror in an enigma, then we shall see him face to face. In this vision we have the sum of the Divine attributes. His universal Lordship is disclosed; he is "the Lord" seated upon his throne, "high and lifted up." His royal garments of light filled the temple with resplendent glory. The majesty of his presence and surpassing excellency of his character, call forth the praise of the seraphim round about him. With veiled face and covered feet the song of the antiphonal choir was "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." Under the mighty power of this manifestation the divine majesty and the celestial praise of the angelic host which swept the sacred precincts, and echoed from the wall of the temple, "the door posts were moved and the house was filled with smoke." Heaven-

ly intelligences rejoice in the Lordship of him whose will and way are the expressions of the rectitude of his own character and whose purpose is to bring all his subjects to perfection in condition and character. "Thy will be done on earth as it is done in heaven."

2. This vision of the divine perfection discloses to Isaiah his own imperfections and uncleanness of his people. He is moved by a feeling of despair. There is no hope of relief from the appalling condition to which Sin has brought him, either in himself or in his people, neither himself, nor his people can find or provide a fount in which they can be cleansed. In helpless despair he cries: "Woe is me, for I am undone, because I am a man of unclean lips, I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." (ver. 5). His sense of uncleanness is inspired by his vision of the Lord, the King. The moral excellences of the Lord and the transcendent perfection of him whose will is the standard of conduct of all moral intelligences, send the shaft of conviction deep into the heart center of transgressors. The luster of the divine holiness discloses the hideous and loathsome corruption of the heart of sinful men. And forces the helpless cry "Lord be propitious to me a sinner." The whole divine economy of salvation begins with a revelation of the character of God; his holiness, his supreme and universal authority, his infinite love, his boundless compassion, and his ceaseless, redemptive activities in cleansing, healing and forgiving sinful men.

3. The response to Isaiah's despairing wail was prompt, effective, and abiding; "Then flew one of the seraphim unto me having a live coal in his hand taken with the tongs from off the altar and he laid it upon my mouth and said, Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin is purged" (ver. 6-7). The live coal from the altar was the symbol of purification. Divine power alone can cleanse the heart of its sinful corruption. God alone can pronounce the forgiving word. The stain of sin and the guilt of sin with the attendant weakness close the avenues of approach to God, however pungent one's conviction of his appalling condition may be. It is interesting to note the movement of the soul from the natural sinful state to the state of cleansing and forgiveness a vision of the infinite holiness of God, his justice, his mercy his compassion, his eminence and his love; consciousness of one's sinfulness, guilt and unworthiness, and helplessness before God; a perfect surrender of one's self to God's method and means of deliverance. God provides the adapted to the sinful state of man. These cannot be displaced by human substitutes, revised or amended.

4. The call to the prophetic office was preceded by the cleansing of the prophets lips. Such is divine order in the kingdom. The cleansing, then the call to service. "Also I heard the voice of the Lord, saying 'Whom shall I send and who will go for us?' Then said I here am I send me" (ver. 8). God saves, the saved serve, God uses

human instrumentalities to carry on his work. The kingdom is advanced by kingdom men and women, who have come in through the gateway of the new birth. The dead in sin can render no service to a dead world. The life giving message, must vibrate in the heart experience of the messenger. The power of a gospel which saves is reinforced by the spiritual vitality of the preacher or teacher. The electric current will not carry the message over a grape vine. A block of wood is not a magnet. Paul the mightiest of all the Apostles, had no saving message and could carry none, until his experience on the Damascus journey, "when it was the good pleasure of God to reveal his son in him" (Gal. 1:16). The responsiveness of Isaiah to the divine call affords a striking illustration of the efficiency and scope of divine power in its saving purpose. The prophets will is subdued to the will of the Lord, his ears are opened to hear the voice of his king, and his eyes are enlightened to see the need of his people. Ready for any service he implores the Lord to send him to serve and suffer. Like Saul of Tarsus, Lord, "what wilt thou have me to do?" This question comes impulsively from every heart in the glow of a new divinely wrought experience.

5. The message entrusted to Isaiah was difficult, unpromising and discouraging. It was lifelong and absorbing. Its content must be gathered from the book that bears his name. His message rebukes, reproves, exhorts, instructs, advises and denounces, as conditions require. Sometimes future events are forecast, either of good or bad omen. It is well to note that in the brief given of the message, the results of its delivery are made plain without any mention of the primary purpose. "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy and shut their eyes." The prophet undaunted by this unpromising outlook of his labors, goes forth with heroic courage, and abiding confidence in the holy One of Israel. "Until the cities were wasted without inhabitant and the houses without man, and the land utterly desolate." The Gospel message is a Saviour of life unto life, or of death unto death. It may soften the heart of the hearer or it may harden it. It may draw or it may repel. It is the preacher's task to deliver the message and leave the results with the Lord and the people. The preacher's success is not determined by the church register but by his faithfulness as the Lord's messenger and loyalty to the truth. "Professions of faith" and protestations against the faith, must be considered in summing up the elements of success. It is not what the people want but what the Lord requires, and what the people need which must control. Consciousness of duty performed, will bring to the preacher his chief joy.

Pleasant Dale is a newly organized Baptist Church situated two miles west of Philadelphia. Rev. Z. B. Kitchen lives in the community and is pastor of the church. In company with Brethren Beckett and Gardner I attended a round-up rally there, Wednesday night. A good audience met us and seemed interested.



# PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

## AN EFFORT TO DESTROY THE DRY LAW

A special to the Times-Picayune from Washington under date of March 28, says: "The first battle of the Association Against Prohibition to elect members of Congress favorable to a liberalization of the Volstead act will be waged in ten states. This organization formed over a year ago, claims more than 300,000 members, including leading citizens in no way associated with the beer or whiskey industry.

Four weeks before election it will present the records of candidates for Congress and will endeavor to show by a questionnaire how each candidate stands.

The purposes of the association are stated thus:

To get the Volstead act out of the law and keep it out.

To oppose the passage of a similar tyrannical law and to endeavor to have enforcement of the Eighteenth Amendment, so long as it remains in force, left to the people of the several states under the concurrent clause.

To work patiently, fairly and patriotically for the repeal of the prohibition amendment and in the hope that the constitution of the United States will be preserved from mutilation by an organized fanatical minority.

Pending the accomplishment of the above program, to favor and encourage obedience to the prohibition laws as now effective.

Leaders of the organization believe that they are strong enough in New York, Pennsylvania, New Jersey, Kentucky, Ohio, Indiana, Illinois, Minnesota, Wisconsin and Iowa to be an effective force in the November elections. Their efforts in these states will be to publish widespread the record of all the candidates for Congress and to support only those who favor an increase in the alcoholic content as defined in the Volstead act. If there is to be a modification of prohibition in any way it is admitted it must come through a liberalization of the enforcement act.

The campaign in New York will be preceded by two mass meetings. Stuyvesant Fish is chairman of the New York state division and enrolled in its membership are Vincent Astor, Kermit and Archibald Roosevelt, Jay

Gould, Irvin S. Cobb, Seth Low and James Speyer.

There is nothing new about the above. I have been in the fight for over forty years, and the liquor advocates and their allied interests have voted as one man, with no policies outside of their business.

The Woman's Christian Temperance Union secured the law to teach the effects of alcohol on the brain, nerves, and liver. They had their bands of hope, scattered literature, spoke as only women can, from the heart, and raised up an army of voters, with the Anti-Saloon League educating the Christian nation until it was driven out never to return. The Baptists, Methodists and women can defeat any anarchistic candidate that will champion the liberalizing of the dry law.

The backbone of liquorism is broken when it is outlawed, placed under ban and made vicious. Any candidate that liquorites want you do not want. Vote for no man that isn't at heart a prohibitionist.

W. H. Patton.

Prohibition Director Daily along with Chief of Field Force, E. S. Chapman, Agents DeLoach, Whitehead, Finley, Owens, in fact about a dozen of Director Daily's men have been arrested for the killing of John Wilson, a negro moonshiner, when a raid was made in the hills near Meridian.

Chief Chapman, under orders from Director Daily has been unusually active during the last few months. They have been cleaning up cities and towns throughout the southern part of the state. The clean up squad has been unusually busy judging from the number of convictions.

Director Daily does not seem to be bothered about the warrants out for himself and men as he says the Federal Courts alone have jurisdiction. Chief Chapman says that the work of enforcing the Eighteenth Amendment to the Constitution has just begun.

Many additional men have recently been added to the force and every man thus employed believes in the enforcement of the Liquor Laws and is trained in the work. The various county and city authorities are cooperating with the Federal Forces, thus, the coordination of the State and Federal Forces means that the Eighteenth Amendment will be enforced.

## THE TEARS OF JESUS, DR. L. R. SCARBOROUGH.

Sermons to aid soul winners. These sermons have been instrumental in gathering thousands of converts and in enlisting many thousands of Christians in the work of soul-winning. The Author's heart is so saturated with the passion to save men that his writings are all aglow with a fervor which fascinates and creates a burning desire to win the lost.

Postpaid \$1.35

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The Soso church is doing some needed repairs on their house of worship.

A complete line of Bibles, Testaments, Stationery, Sunday School and B. Y. P. U. Study Course Books, Song Books, Eversharp Pencils and Fountain Pens.

Also a complete line of Fiction both in reprints and the latest copyrights. Mail Orders given prompt attention.

THE BAPTIST BOOK STORE, Jackson, Miss.

"Brother Williams, if the summons were to come for you to go to heaven to-night, would you be ready and willing?"

## GREENVILLE.

Since receiving our new preacher, we Baptists are waking up Greenville. Mr. Walker after being here only a few weeks, is the "talk of the town." We are proud of him and everybody else seems to be. Last Friday night the members of the church gave a reception to Mr. Walker and his wife which was well attended and enjoyed by all. We were especially glad to see the Rabbi Rabinowitz, the new preacher at the Jewish synagogue here, h's wife and a number of his people. The following account of the reception was in the Democrat-Times:

A large number of members of the Baptist Church, members of other churches, older men and women, younger men and women, boys and girls attended the reception at the First Baptist Church last evening arranged by the ladies of the Church in honor of the new pastor, Rev. P. C. Walker and Mrs. Walker. The program, rather informal, proved most appropriate, as well as most delightful.

Hon. R. B. Campbell acted as Master of the informal ceremonies in his usual capable way.

A beautiful song by the choir opened the reception.

Hon. P. S. Stovall then delivered a happy and impressive address of welcome to Dr. and Mrs. Walker, to the pastorate of the church and to the citizenship of Greenville, closing the address with a fervent prayer to God for success to the ministry of Dr. Walker, to the church and to the community.

Rev. E. S. Lewis, pastor of the First Methodist Church delivered a eloquent as well as thoughtful and impressive address of welcome on behalf of the Protestant Ministerial Association of the City, which was appreciated by all.

Mr. Edgar Farrar for the BYPU delivered a beautiful address of welcome well said and every word coming from the heart of this splendid young man.

Mrs. H. H. O'Bannon representing the ladies of the congregation, and in beautiful words well spoken extended to Mrs. Walker a welcome that touched every heart. She closed by presenting a beautiful bouquet of flowers to Mrs. Walker.

Rev. P. C. Walker responded to the addresses of welcome in a happy, yet serious way that impressed all with the thought that he is the man needed here as the pastor of the First Baptist Church and from his pastorate will come growth to the church and good to the community.

The Scottish Rite Choir, with O. A. Williamson, organist, gave a few selections that were especially enjoyed. Refreshments were served, the members of the congregation and visitors met Rev. and Mrs. Walker and each other in a social way, and everybody enjoyed the evening.

A MEMBER.

From the laconic United Press: "Mr. F. D. S.—, Cedar Rapids, Iowa, passing through this city last night, en route on an automobile tour, lit a match to see if his gas tank was empty. It was not. Age forty-seven. Cedar Rapids papers please copy."

Darius, the Mede  
A defense of the statements of the Book of Daniel and a reply to Professor Kemper Fullerton, by Professor Robert Dick Wilson, in The Princeton Theological Review April issue.  
Sixty cents a copy at The Princeton University Press, Princeton, N. J.

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## *Reflect on These Facts!*

- FACT 1. The Foreign Mission Board was instructed by the Southern Baptist Convention greatly to enlarge its work. It has acted on this instruction and not without it.
- FACT 2. The larger program is a glorious success.
- FACT 3. Notwithstanding the larger program and the extraordinary world conditions, the Foreign Mission Board has kept out of debt.
- FACT 4. In order to keep out of debt, it has been necessary for the Board to conduct this great enterprise with an exceptionally small office force, practice the severest administrative economy, cut the estimates of the missionaries in amounts which total this year \$1,205,394.00, and leave many of the missionaries discouraged and dissatisfied because the Board did not give what they needed and what they expected.
- FACT 5. God has given us for the fields a young army of consecrated men and women who cannot do their work without houses to live in and equipment for service. There are fifty more who want to go to the fields, but the Board cannot afford to send them with its present receipts, and they cannot afford to go unless the Board can supply them with homes and implements of service.
- FACT 6. The 75 Million Campaign was expected to yield 4 Million Dollars a year to Foreign Missions.
- FACT 7. Last year this Board received \$2,399,392.43 which was \$1,600,607.57 short of the 4 Millions.
- FACT 8. To date the Board has received 68 8-10 per cent of the amount received for the same period last year.
- FACT 9. This creates a crisis. Unless Campaign pledges are paid and the Foreign Mission Board receives its share of them, it will, in spite of all economies and cutting of estimates from the fields, be forced into a great debt and great disaster for the work, and this just at the time when God is giving Southern Baptists their greatest opportunity, when their work is most prosperous, and when the things for which they stand and the work which they love will suffer most if their foreign mission program is allowed to fail.

## *Think on These Things!*

*Pray for the heroic courage to do your duty at whatever sacrifice.*